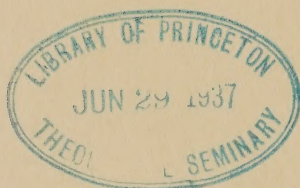


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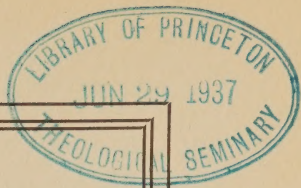
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INDIANS OF TODAY



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Edited and Compiled by
MARION E. GRIDLEY

Sponsored by the
INDIAN COUNCIL FIRE



CHICAGO

1936

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FOREWORD

THE purpose of "Indians of Today" is to indicate the progress of the American Indian race through the achievements of some of its outstanding individuals. The book is not intended to be exhaustive, but merely indicative of this progress. The Indian of today has not received due credit, nor are his accomplishments known—largely because the representative Indian does not capitalize his Indian blood. He would rather win upon his merits as a man than merely on the basis of being an Indian.

This book is a challenging answer to those who incline to the attitude that the Indian has no conspicuous examples of leadership. In its pages are found the records of Indians who are doing meritorious work among their own people and as leaders in white communities. The majority are of preponderant Indian blood. None are below the quarter mark.

The Indian has always had leaders. In the old tribal organizations a great chief was honored for his activities for the welfare of his people. This same spirit is manifested in the Indian leaders of today.

While the book deals with the modern, and living, Indian exclusively, it is fitting that the Indian of the past, who fought gloriously in defense of his own, should have some mention. When the first Caucasians landed on American soil, they were greeted in friendship, given food and shown how to exist in the wilderness by the Indian who was willing to share what he had with the "paleface" strangers. Not until he realized that those whom he had befriended thought only to grasp and not to share, did he enter into conflict. He was not the ruthless and bloodthirsty savage that he has been painted, fighting for the mere lust to kill. He was a patriot, grimly battling to save himself from annihilation. A man who could say with more depth of feeling than any other—"My country 'tis of thee, Sweet

land of liberty. . . . I love thy rocks and rills, thy woods and templed hills" . . .

The march of time placed many names upon the Indian roll of honor. They could be named by the dozens and their stories rank with the stories of the heroes of any other race. King Philip . . . Pontiac . . . Tecumseh . . . Osceola . . . White Hair . . . Crazy Horse . . . Black Hawk . . . Chief Joseph—who led his people on that great retreat known in history as one of the most remarkable military exploits of all time. Apushmataha . . . Shabbona . . . who realized that the Indian could gain nothing through further fighting save sorrow and suffering—who dared to stand for peace and friendship in the face of the bitter hatred and scorn of their people who did not understand their motives. Sagagawea—the Indian girl-mother who guided the Lewis and Clarke Expedition safely through the unknown Northwest, advancing the settlement of this vast territory by at least fifty years. Sequoyah—the Cadmus of his race, who gave to the Cherokees a written alphabet that swept them forward on a great wave of education.

These are only a few. Every tribe had its Pontiac—and though their cause was a hopeless one, they should be given every respect as great men by their conquerors.

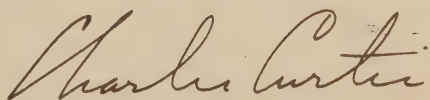
Through the years, in spite of the despair and hopelessness that has been his burden, the Indian has had no other "ism" but Americanism. To every war in which his country has participated he gave his youth. And this, though he was not recognized as a citizen of these United States, and was not accorded citizenship until 1924. There were many Indian soldiers in the war of the Revolution; one—Simeon Simons, a Narragansett, was the personal bodyguard of George Washington. There were many in the Civil War—fighting in both armies. One—General Ely S. Parker, a Seneca, an important member of Grant's staff who drew up the terms of surrender and was at one time considered presidential timber. In the World War there were 17,000—5% of their entire population—the highest percentage per population of any race. To quote the service record of one—Joseph Oklahombi, a full blood Choctaw: "Under a violent barrage, he dashed to the attack of an enemy position

covering about 210 yards through barbed wire entanglements. He rushed on machine gun nests capturing 171 persons. He stormed a strongly held position containing more than 50 machine guns and a number of trench mortars. Turned the captured guns on the enemy and held the said position for four days in spite of a constant barrage of large projectiles and of gas shells. Crossed 'No Man's Land' many times to get information concerning the enemy and to assist his wounded comrades."

The Indian has made important contributions to the people of America—in agriculture; in arts and crafts; in medicinal herbs; in hundreds of other ways. It was an Indian—Chief Occum—who materially assisted in the raising of funds for the establishment of Dartmouth College. In no other country in the world has a conquered people left so indelible an imprint as this—the Indian names which memorialize him everywhere. States, cities, mountains, rivers—even certain American monies carry his picture. The Indian is still making his contribution—in the terms of good citizens.

Because those who are in the book are of predominant Indian blood, their achievements can be said to belong distinctly to the Indian race. All have achieved in the face of terrific handicaps and with little sympathy or encouragement. Most of them have had to battle against financial problems. Others were handicapped physically. Many of them had to fight against one of the most insurmountable barriers of all—hostility on the part of parents loath to accept anything the white man had to offer. All had to contend with misunderstanding, racial prejudice, and intolerance.

Today the Indian is found in every profession and vocation, filling his place in modern civilization effectively, as the sketches of those within the book set forth. May it carry its message far and wide and gain a deeper appreciation and firmer friendship for the American Indian.

A handwritten signature in cursive script, reading "Charles Curtis". The signature is written in dark ink and is positioned at the bottom right of the page, below the main body of text.

INTRODUCTION

IN THE compilation of "Indians of Today," the editor has endeavored to secure biographical data on those Indians whose achievements or personalities made their stories of general interest. The work of gathering and editing has required many months of persistent questioning and painstaking labor.

A first attempt—and the only book of its kind—no doubt many names are omitted that deserve inclusion. This has come about through several reasons—some, because repeated requests for personal data failed to elicit any response. Others, because it has been exceedingly difficult to contact and trace the many Indians throughout the country worthy of representation. The inherent modesty of the Indian individuals who hesitated to enter into a project of this nature, fearful that they would be regarded as "publicity seekers," or sincerely believing that they were not worthy of recognition, has also retarded the progress of the book.

The editor wishes to state that there is no paid material in "Indians of Today" and none of those presented herein sought inclusion. All were selected upon the merits of their life stories and data was submitted on the direct request of the editor.

In spite of the fact that the entire field has not been covered, we believe this uncontrovertibly answers those skeptics who say that Indian education is a waste of money, for they only "go back to the blanket." For the Indian is found in every profession and trade—and those hosts of Indians who are making good as printers, as mechanics, as electricians, as clerks and stenographers,—they, too, are living testimony of the progress of the race.

Besides those mentioned, there are many Indian attorneys,—a partial list would include Charles Grounds (Seminole); T. W. Hunter (Choctaw); Thomas Mani (Sioux); "Bat" Shunatona

(Pawnee). Those engaged in religious work would be too numerous to mention, but outstanding is W. E. S. Dickerson (Choctaw) licentiate of the Southern Presbyterian Church, doing splendid work as director of a musical, athletic, and moral training organization for boys. The medical profession would be augmented with Dr. J. I. Morris, a Cherokee, Dr. Jesse Bushyhead, Cherokee, and three Indian dentists—Daniel Edwin Russell (Mohawk) (D.D.S. Trinity University); Angus White (Mohawk) (D.D.S. Temple University); Thomas Jamison (Mohawk) (D.D.S. Toronto University). The athletic field, in which so many Indians are holding responsible positions, would note Albert Exendine (Delaware) and Wallace Denny (Oneida), both coaches in the larger universities. Richard Sanderville, a Blackfoot, is devoting his time to the preservation of the Indian Sign Language and assisted the Smithsonian Institute in the recording of this language. Antonio Mirabel, a Pueblo, "has done more to wipe out bootlegging in the Taos valley at the risk of his life than any other single individual." Then there are the hundreds of Indian women—wives and mothers, giving all manner of humanitarian services in their own communities. Yes,—a book could be written many times the thickness of this one.

As previously stated, this is a first attempt. In later editions planned for publication any errors, defects, or omissions, will be rectified. In so far as possible, material was verified by the person concerned. In material obtained through other sources there are apt to be minor mistakes. Criticisms and corrections are welcomed, and suggestions of additional names will be given careful consideration. Many sketches are on file that did not quite meet our standards of eligibility—these are being kept with the expectation that they will do so in the future. We will continue our efforts to compile informational data on the Indian citizenry, and all filed material is available to the general public.

To those whose stories appear in "Indians of Today," and who cooperated in this project as a contribution to the cause of the Indian, the editor wishes to express appreciation. To all those who have given valuable assistance in the work of compilation, sincere thanks are extended—particularly, C. A. Border; Fred Cardin; Joe Cham-

bers; Elaine Goodale Eastman; Charles A. Ellis; Lee F. Harkins; Mabel Knight (Ta-de-win); William B. Newell; Arthur C. Parker; Dr. B. D. Weeks; and Muriel Wright.

There are many prominent Americans who speak with pride of the Indian blood in their veins, and some of them have been closely identified with the activities of their tribe. No attempt has been made to include those below one-quarter degree Indian, and greater allowance has been made for the more predominant Indian blood degree. A brief list of these distinguished citizens of Indian ancestry must mention the late Will Rogers; Mrs. Woodrow Wilson; Senator Robert L. Owen; Dr. J. L. Hewitt; John Joseph Matthews; William F. Semple; Congressman W. W. Hastings; Gabe S. Parker.

To the Indians of today, wherever they may be, "Indians of Today" is respectfully dedicated.

THE EDITOR

ATALOA (MARY STONE McLENDON)

Chickasaw-Choctaw—one-quarter. Born—Duncan, Oklahoma

ATALOA attended the Oklahoma College for Women; University of Redlands (A.B.); and Columbia University (A.M.); and was awarded an Honorary Scholarship at the International Institute, a graduate school for educators of every nation. Dividing her interests between Indian art and Indian music, she is a concert artist of ability and charm. As a member of the faculty of Bacone College (1927-35)—the only college for Indians in the United States—through inspiration and effort she brought into being its famous Art Lodge. The building and interior furnishings were developed from her designs and made by Indians. The fireplace, built of stones sent from every tribe and historical place connected with Indians, is a monument to Indian history and tradition. In her work with young people she has stimulated many Indian students to greater effort and attainment. She has been an active member on many committees in connection with Indian matters—especially the Oklahoma State Welfare Committee. (By appointment of the governor—1934-35.) In 1936 she attended a six weeks' educational conference sponsored by Yale-Hawaii Universities, in which thirty nations participated. While there she established an international scholarship—an Indian girl to do graduate study at Hawaii University, and a Hawaiian girl to study in the States. She was also given a Rockefeller Fellowship for research in Indian art. Club affiliations include Alpha Theta Phi; Theta Alpha Phi; Indian Council Fire. Sketches concerning her appear in "Who's Who in Oklahoma" and "Outstanding Women of Oklahoma." She has contributed to magazines and is engaged in writing two books.



GEORGE W. BEAVER

*Tuscarora-Chippewa—full blood. Born—Lewiston Township,
New York*



THE Tuscarora people must ever be looked upon as a group of Indians always faithful to the United States from its very foundation. In the war of the Revolution they sided with the colonists, though their villages were burned and their people scattered by the opposing forces. Dr. Beaver bears the name of George Washington, the great "White Father" whom the Tuscaroras admired and loyally supported. He attended reservation schools until ready for High

School, when he was sent away to secure the advantages of public schooling. He matriculated at Niagara College, New York, and then went to Canada for his professional training. He started an arts course at Toronto University, but this did not seem to satisfy, and he transferred to the School of Medicine, graduating in 1908. He served his internship at the Erie County Hospital, Buffalo. With his doctor's degree achieved, he was appointed medical attendant on the Carleton Indian Agency in Saskatchewan, but later entered private practice at Bradford, Pennsylvania. For the past nineteen years he has been engaged in his profession at Niagara Falls, Canada. The busy life of a physician does not allow much time for outside interests, though he is a member of the Masons, and at one time held the office of Secretary-Treasurer of the Welland County Medical Society (New York). He is interested in the affairs of the Tuscarora Indians in Canada and in the United States, and lends assistance wherever he can do so, and is an officer of the Society of University Indians of America.

CHARLES ALBERT BENDER

Chippewa—one-half. Born—Brainerd, Minnesota

“CHIEF” BENDER made his baseball debut with the Philadelphia Athletics in 1903. He pitched against the all star team of New York, and allowed them only four hits. Classed by sports authorities as “one of the greatest pitchers of the era of great pitchers,” “Chief” Bender was considered the sharpest man in baseball at getting the other team’s signals. His “fast ball” was nearly as speedy as that of the famed Walter Johnson, and so skilled was he in deceiving them, that he was the despair of the batsmen. He was the leading pitcher of the American League in 1910-11 and again in 1914. In the latter year he had seventeen victories and only three defeats, and his all-time record was notable in that it showed 206 wins and 111 defeats. With but few exceptions, his average was better than that of his whole team, even when associated with first rate clubs. An outstanding achievement was in the world series of 1911, when he helped the Athletics win the pennant. He “fanned” eleven Giants, and only lost the game, two to one, when a baseman fumbled a ground ball. In 1910 he pitched a no-hit no-run game against Cleveland; a decade later, as manager of the Johnstown Middle-Atlantic League, he again pitched a no-run game, with only one hit garnered off this veteran’s delivery. When his career as a player terminated, he turned to coaching, and for some years served in this capacity at the U. S. Naval Academy, Annapolis. He also coached the Chicago White Sox, and managed a number of minor league clubs. One of the most versatile of men in his profession, he is exceedingly skillful with a shotgun and especially excellent in trap shooting. For a time he toured the country as representative for an arms company. He is an expert on jewels—particularly diamonds—and enjoys reading the best in literature. When hostile fans would whoop derisively in imitation of Indians, “Chief” Bender delighted in walking close to the stands, on his way from the field to the bench, proclaiming scornfully—“Foreigners!” In any history of baseball, “Chief” Bender’s name figures prominently. *Who’s Who in American Baseball* carries his biography.

MAX BIG MAN

Crow—full blood. Born—Crow Agency, Montana



MAX BIG MAN, who has spent his entire life upon the Crow Reservation, with the exception of a few brief periods, is a recognized leader among the full-blood Crows. Under the influence of old Indian culture from the time of his boyhood, he has been an active participant in the tribal life of his people. Like many of his contemporaries, he experienced the active hostility of his family to school and other innovations of the new order. During his short sojourns away from

the reserve, he carried on promotional work in Chicago and the central states for the Custer Battlefield Association, and for the Chicago, Burlington and Quincy Railroad. Also, he conducted similar programs in the Chicago and New York schools in connection with an Indian series for children featured on the Columbia Broadcasting System. He has been very much interested in the reservation affairs of the Crow nation, and has represented them as a tribal delegate to Washington. His efforts were approved by the late Plenty Coos, who conferred an honorary chieftainship upon him. A medal for service was also awarded him by the Commercial Club of Rapid City (South Dakota). He is a member of the local Kiwanis and Lions clubs. An artist of some talent, his hobby is painting. Ambitious that his people in the future will become self-supporting and self-respecting American citizens, able to take their place in whatever community they might happen to live, Max Big Man earnestly hopes that opportunities will be given him to be helpful in some way in furthering this progressive movement now under way on his reservation.

ACEE BLUE EAGLE

Creek-Pawnee—three-quarter. Born—Anadarko, Oklahoma

WHEN a small boy, Blue Eagle drew designs on the ground with a stick. He is now one of the foremost Indian artists and one who has done much to secure the recognition of national and international critics for Indian art. There is an unusual delicacy in his paintings of his people in their various moods and garments, and in the harmony of his vivid color combinations. Blue Eagle is now director of art at Bacone College where he began his career as cartoonist and illustrator for the



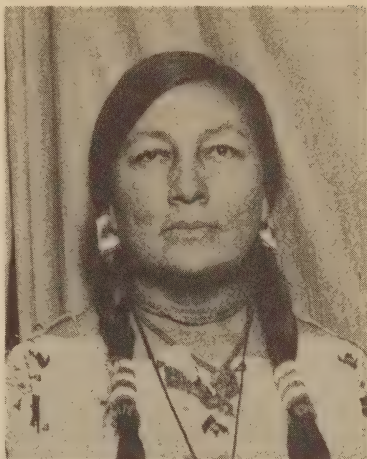
Bacone Indian. He attended Bacone for two years (A.A.) and completed his education at the University of Oklahoma (B.F.A.) previously attending the government schools—Haskell and Chilocco. Fourth place was awarded his painting, "Indian Ball Game," in the art exhibition at the Los Angeles Olympic Games (1932). Eight paintings were on exhibition at the 1934 Chicago Century of Progress. Other exhibitions have included the Chicago Woman's Club; Indian Trading Post (Chicago); Young's Art Galleries (Chicago); Grand Central Art Galleries; Oklahoma State University; and important galleries in Europe. His murals decorate the walls of the Blackhawk Lodge (Oklahoma City); Edmonton State Teachers College (Oklahoma); Oklahoma College for Women. The Lions Clubs of Oklahoma presented one of his paintings to the U. S. Battleship, "Oklahoma." In the summer of 1935 he conducted a series of Indian art lectures at the International Educational Conference, Oxford, England, and also throughout Scotland and France. A signal honor was the invitation from Governor Marland to be one of Oklahoma's exhibiting artists at the National Exhibition of Art,

held in the International Building, Rockefeller Center, New York City. Only a few outstanding artists from each state participated (May 1936). Blue Eagle has a deep concern and appreciation for his work as instructor of Indian art. He sincerely believes that the Indian has much to give the world in this line, and that Americans have so long looked to the Old World for culture that they have turned their backs on their own values. He thinks that Indian history is better preserved through the medium of art than through that of writing. "The white man's written word is often unauthentic, but the red man's painted picture is not," says Blue Eagle. "Who's Who in Oklahoma" includes his biography.

GERTRUDE BONNIN (ZIT-KA-LA-SA)

Sioux. Born—Dakota Territory

UNTIL she was eight years of age, Gertrude Bonnin was brought up in strict accordance with old Indian customs. Then, though her family were hostile to white influences, she attended White's Institute, Wabash, Indiana, and later on, Earlham College. In her first term at college she distinguished herself by winning an oratorical contest among the various classes, and shortly thereafter represented her college in another oratorical contest held among colleges at the state capital.



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In this contest she won one of the only two prizes. For two years she taught at Carlisle Indian School, and was also teacher, clerk and community worker among the Utes at Fort Duchesne, Utah. For five years she was a lecturer under the auspices of the General Federation of Women's Clubs (1929-36) and was also research agent for that organization, particularly in reference to Oklahoma Indian matters. She has been credited with being the first to bring the Indian situation to the attention of the General Federation of Women's Clubs, so that Indian Welfare was included in their Departments of Work. She has been a most active fighter against the use of peyote by the Indians; and is the Founder-President of the National Council of American Indians—organized for the protection and preservation of the Indian people under their constitutional rights as citizens. Mrs. Bonnin has written short stories for the *Atlantic Monthly* and *Harper's*, and is the author of "Old Indian Legends," and "American Indian Stories." She is a member of the League of American Pen Women. Her biography appears in "Who's Who in the Nation's Capital."

LEON BOUTWELL

Chippewa—five-sixteenths. Born—Orr, North Dakota



THE parents of Leon Boutwell were closely identified with the development of the western frontier. His paternal grandfather was the famed Rev. William Thurston Boutwell, early missionary to Minnesota, who suggested the name "Itasca" for the source of the Mississippi River. He was educated in the Indian schools at Pipestone and White Earth (Minnesota) and at Carlisle. A year at Keewatin Academy (Prairie du Chien) followed. The vocation of printing always interested him,

and he specialized in this in addition to his academic work. With the outbreak of the World War he enlisted for service and was a corporal in the 14th Field Artillery until his honorable discharge. For three years he engaged in farming at Ogema, Minnesota, but deserted the farm to play quarterback for two seasons with Jim Thorpe's professional team. A position as linotype operator on *The Daily Telegram*, Mechanicsburg, Ohio, diverted his attention from football. Within a short time he purchased this paper of which he is editor as well as publisher (1930). Significant is the fact that Mechanicsburg, with a population of 1,470, is the smallest town in the world supporting a daily paper. Since settling in Mechanicsburg, Mr. Boutwell has been prominently identified with the life of the village. He is a member of the A. F. & A. M.; Lions; London Country Club; Commander of the Donald Cannon Post, American Legion; director of the American Legion Band and the M. E. Church Choir. Golf is his favorite relaxation. A lover of music, he is proficient on the clarinet. The place he occupies in his adopted community is an influential one.

BENJAMIN BRAVE

Sioux—full blood. Born—South Dakota

THE life story of Benjamin Brave is one of ceaseless effort, spent under discouraging conditions. His father was a cousin of Sitting Bull and took part in the great fight in the Black Hills. Ohitika, to use his tribal name, was about six years old, and he vividly recalls the flight southward with his mother, during this time of trouble. Experiences of that flight were to influence his whole life. He remembers that each morning his mother would stand upon a hill top, motionless, and in prayer. She told the curious little boy that she was talking to the Creator of All Things, and that, when in difficulty, if he, too, would call upon the Great Spirit, help would be given. She taught him many beautiful lessons on that dreadful journey, and he saw her prayers answered many times. While he was still a small boy, the mother died, and he was left alone and terribly unhappy. He ran out into the hills and cried to the Great Spirit to take him, too—but, he says, simply—"He showed me how to live." When the orphan boy was fifteen, General Armstrong visited the Sioux camp and persuaded the lad to go east and enter Hampton. He could not understand English, but the words of the General as interpreted to him sounded good, and he remembers them to this day. Always, in his heart, he carried the picture of his mother, praying in reverent faith, and it determined him to restore that faith to this disheartened people. He returned home as a day school teacher, and organized the Sunday School and religious work, and later was appointed shoemaker and disciplinarian at the government school. But the missionary field still called to him, and he became minister at Eagle Butte, and finally pastor-at-large at Standing Rock. At one time his log chapel, parsonage, and all earthly possessions were demolished by a cyclone, and his life was only spared because he was driving through a deep gully at the time. Possessing all the eloquence of the old-time Indian he is frequently asked as a speaker before important gatherings. He delivered the invocation at the unveiling of a monument commemorating the return of Sitting Bull and his band from Canada in 1882. An extract from a speech

given at exercises held at Hampton Institute sounds the keynote of his interesting history— “. . . if I ever die and come back to life again and the Almighty asks of which nationality and race I would belong, I will tell him to make me the reddest American, to be more of a struggler, striver, and accomplisher than in my former life!”

RUTH MUSKRAT BRONSON

Cherokee—one-half. Born—Whitewater, Oklahoma

WHILE a student at the University of Oklahoma (1919-21) Mrs. Bronson was sent by the Y. W. C. A. as a playground instructor to the Apache Indians. This was the beginning of her determination to devote her energies to the Indian people, a determination that has been carried out to successful fulfillment. In 1922 she attended the University of Kansas. During this same year she was sent by the Student Christian Federation to their conference in Peiping, China. The following year she was awarded a scholarship at Mount Holyoke College and immediately after graduation (A.B.) entered the Indian Service as a teacher at Haskell (1935). Within the year came the gift of one thousand dollars—offered by Henry J. Morganthau, Sr., to the senior of her class adjudged to have accomplished the most with their training during the first year out of school. Promotions from teaching positions to registrar at Haskell were rapid, culminating in the appointment as Assistant Guidance and Placement Officer in the Indian Service (1928). Since 1931 she has been in charge of government loans and scholarships, and is general advisor to Indian students in college. Her own education being secured not without a struggle, it is natural that her opportunities to help Indian students secure professional training bring her great joy. In her responsible position she must not only render judgment upon the capabilities of a student to carry the burden of college work, but on their general fitness, as well, for the profession selected. Mrs. Bronson is a member of the American Association of University Women. Her career has been motivated by the principle that "Life is to give, not to get."



Courtesy Christian Science Monitor

HAROLD E. BRUCE

Winnebago—one-quarter. Born—Denver, Colorado



WHEN “discovered” by Nicolet, the Winnebagos had their principal village around Green Bay, Wisconsin. Dispossessed of their lands by those who wished to secure the valuable lead mines of the region, they were removed to Minnesota. After the Sioux outbreak, the settlers agitated the ejection of all Indians from the state, whether they had participated in the uprising or not. The Winnebagos, with the exception of a few families who remained in hiding, were taken to South

Dakota, from where they fled into Nebraska. Harold Bruce is a descendant of one of these families that stayed in Minnesota. He was educated in the public schools of Washington, D. C., and at Carlisle, graduating from the commercial course in 1913. He studied law by correspondence with the LaSalle Extension University, but did not pursue this career, entering the Indian Service as a stenographer instead. He remained in Washington for a while, then was transferred to several different agencies, finally going to Haskell as Chief Clerk. When the new agency for the Potawatomies was created at Mayetta, Kansas, Mr. Bruce was appointed Superintendent. He is of the conviction that the next fifty years will see greater strides made by the Indian people in progressive movements, than by any other race in the history of mankind. He believes firmly in the capacity of the Indian for higher education and specialized training, if given an opportunity for the self-expression of individual personalities, and the chance to choose their vocation on an equal basis with the white student. He is a member of the Masons and of the Order of the Eastern Star.

LOUIS BRUCE

Mohawk—one-half. Born—St. Regis Reservation, New York

STARTING out in life with the intention of becoming a dentist, Louis Bruce studied for this profession, and received his degree at the University of Pennsylvania. He financed his way through school by playing professional baseball in the summer, and had he chosen to continue as a player of this "great American sport" might well have been one of the "ace" performers. He was the leading pitcher and batter in the Toronto International League, also playing with the Philadelphia American League and the Indianapolis American Association. But baseball was only a means to an end, though the game has never lost its interest for him, and with diploma achieved, he established dental practice in Syracuse. Though he was successful in his two years as a dentist, there was a spiritual urge that remained unsatisfied, and a definite call to enter the ministry could not be denied. Studies were begun again at the University of Syracuse, and training was also taken under the course offered by the Northern New York Methodist Episcopal Conference. Since 1929 he has been pastor in a white parish of two churches, yet, though working exclusively among whites, he has never lost his Indian contacts. He has taken a prominent part in the work of the Six Nations Association, and his home is always open to the Mohawks who come from the nearby reservation. He has consistently advocated that they fully participate in the duties of citizens, even to paying taxes, that they might not only share in the benefits received, but would become more aware of their own responsibilities. The moment he cast his first vote, after the enactment of 1924 extended the privileges of citizenship to the Indians, Mr. Bruce looks upon as the happiest of his life, for he realized that he was no longer classed as a segregated individual under the demoralizing term of "ward of the government."

ROBERT BRUCE

Chippewa—one-half. Born—Belcourt, North Dakota



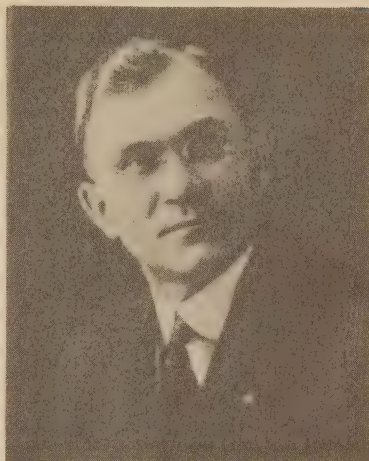
ROBERT BRUCE is a graduate of the government Indian schools—Fort Totten, Haskell, and Carlisle. Though he enjoys widespread recognition as a musician of talent and ability, his path to success was not an easy one. He tried to forge ahead without being thoroughly grounded in the rudiments of music, and learned through bitter experience that a musical career could only be built upon a most complete knowledge of the technicalities. Thrilled at the prospects opening before him,

he secured a position with a symphony orchestra. At rehearsal the director soon discovered that he did not know his scales sufficiently and he was dismissed. Then it seemed as though the world had come to an end, but he later realized it was his good fortune for the experience was the incentive for constant study until the fundamentals of music were well mastered. For five years he was connected with Bachmann's "Million Dollar Band" and played with the Wheelock Indian Band at the Philadelphia Sesquicentennial (1926). For four years he was employed by the C. G. Conn Instrument Co., as tester, soloist and representative, and for the next four years was with the Martin Band Instrument Co. in the same capacity. During the World War he served with Company B, 116th Engineers, Headquarters Co., 2nd Infantry, North Dakota National Guard. He received the grades of Musician, First Class; Sergeant, First Class; and Master Engineer, Junior Grade. As Director of Band and Orchestra at Haskell Institute, he tries to instil in his students the thought that one must learn to earn, and that there is no short or easy road to success.

MARK L. BURNS

Chippewa—one-quarter. Born—Grand Rapids, Minnesota

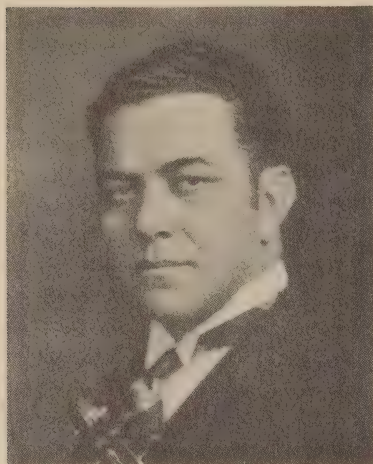
MR. BURNS attended the Educational Institute in Philadelphia. On completing school he followed the life of a lumberman, working extensively in northern Minnesota. His knowledge gained through practical experience brought him into the U. S. Forest Service of the Department of Agriculture, with a subsequent transfer to the Indian Forest Service of the Department of the Interior. Later he was appointed Superintendent of the Red Lake Indian Reservation and in



1930 became Superintendent of the Consolidated Chippewa Agency, one of the larger reservations. In addition, and until permanent appointment was made, he held the position of Regional Coordinator over the Lake States, acting in the capacity of advisor to the Superintendents and to the Office of Indian Affairs, with a relationship to the district medical director and to traveling supervisors as that of chairman of a committee. Serving as liaison officer between the medical directors, supervisors, and superintendents, he worked directly with the Indians, helping them to organize under the terms of the Indian Reorganization Act. His work was to determine, in consultation with those on his committee, more effective use of personnel; to assist in shaping jurisdiction programs; to interpret administrative policies; and to develop these policies in the Indian Service. As a member of the same tribe of which he is the government executive official, he has a close insight into their problems and can ably advise on methods of solution. He was one of the first Indians to be appointed as a reservation superintendent, and is one of the most highly respected men in the service.

FRED CARDIN (PEJAWAH)

Quapaw—one-quarter. Born—near Quapaw, Oklahoma



DISCOVERED and sponsored by Thurlow Lieurance, Fred Cardin began his musical career in Lincoln, Nebraska. After many successful seasons of Chautauqua and Lyceum he was awarded scholarships at Curtis Institute and the Conservatoire Americaine (Fontainebleau). Prior to the World War he was first violinist of the Indian String Quartette. The War ended his musical career for a time—he served with the 313th Cavalry and the 69th Field Artillery, both of

the 95th Division. Honorably discharged, he returned to his music, organizing the Cardin-Lieurance String Quintette. He was also a member of the Kansas City Symphony Orchestra. As a composer he has produced numerous works for violin, mixed voices, choruses and orchestra, and the music for ten historical pageants. His "Great Drum"—played and sung in Town Hall, New York City (1930), was the only one of sixteen American compositions asked to be repeated in New York the following winter. This recognition was much commented upon by music critics. He has conducted the Standard Symphony of the Standard Lyceum and Chautauqua Bureau; the Royal Theatre Concert Orchestra (Kansas City); Orpheum Theatre Concert Orchestra (Lincoln); Allbright Festivals Orchestra (one hundred pieces). The director of music of the Reading High School, he is also a member of the Reading Symphonic Orchestra; director, Reading Civic Opera; board member, Reading Musical Foundation. Club memberships—Musicians Protective Association; National Educational Association; Fontainebleau Alumni; Athenæum Club; Phi Mu Alpha; Masons; and the Indian Council Fire.

EDWIN CAREWE

Chickasaw—one-quarter. Born—Gainesville, Texas

EDWIN CAREWE attended the Arkadelphia Methodist College (Arkansas); Polytechnic College (Fort Worth); and the Missouri State University. Lured by the footlights, he ran away from home and joined a small repertoire company, making one night stands in Missouri. He tramped through the country as a member of different stock companies, devoting ten years to theatricals. During this time he appeared with some of the most famous dramatic stars, both in New York City and on the road. Later he directed for the stage and produced several plays of his own. In 1914 he entered Motion Pictures as a star player for the Liberty Bell Company. Directing, however, appealed to him more than did acting, and he became a director with the Metro Company, later joining First National. In twenty years of making pictures, he has given to the screen such famous productions as "Resurrection"; "The Spoilers"; "Ramona" (his favorite); "Evangeline"; "The Girl of the Golden West"; and many other successes. Mr. Carewe, whose real name is Jay Fox, is also the author of many stories for the screen. He has assisted many a prominent star up the ladder of success—Dolores Del Rio was one of his discoveries. A man of forceful nature, Mr. Carewe says, in commenting on his intense feeling quality, "Show me a man with strong opinions, and I'll show you a man with good ideas. Of course the ideas may not always be right, but anything forceful is bound to be dramatic, right or wrong, and some good can usually be extracted from it. Conflict is the essence of drama, and a difference of opinion makes conflict. If two individuals who differ in viewpoint can, at the same time, maintain an open mind, both are bound to benefit by the exchange." To those who seek to climb the ladder of success by short and easy methods,—“There is no substitute for experience,” declares Mr. Carewe.

CHIBIABOOS (JOSEPH A. BELGARD)

Chippewa—one-half. Born—Turtle Mountain, North Dakota



CHIBIABOOS graduated from Haskell, trained for the trade of a baker—a vocation for which he had no liking and no inclination to follow. It was always his ambition to sing, and those with whom he came in contact encouraged him in his artistic desires. His beautiful voice won him friends everywhere, though his studies had to be carried on in the face of extreme hardship and deprivation. Madame von Feilitzsch, a prominent musical coach of Minneapolis, took particular inter-

est in him. Most of his studies have been carried on under her direction, though for a time he attended the School of Music of the University of Minnesota, and the McPhail School of Music. He has also shown talent for composition and has two songs to his credit—"My Minnesota" and "Victory Song." The latter is an adaptation of a tribal melody. He has sung over many radio stations and for a ten year period was the featured singer at the Indian Hill Pageant, Wisconsin Dells. He was the featured male soloist on the American Indian Day programs at the Chicago Century of Progress (1933-34) and sang at President Roosevelt's Inaugural Ball (1932). So popular is he in his residential city—Minneapolis—that he was made the official "City Greeter," to welcome visitors of distinction (1936). At Haskell he was appointed the first "Keeper of the Drum," and at one time was "Chief Pipe Bearer" for the Indian Council Fire. His perseverance in spite of bitter discouragement is being rewarded by an assured musical career. The future may yet see the materialization of his ambitions to sing in opera. The critics call him the "Sweet Singer of the Chippewas."

JOHN LOUIS CLARKE

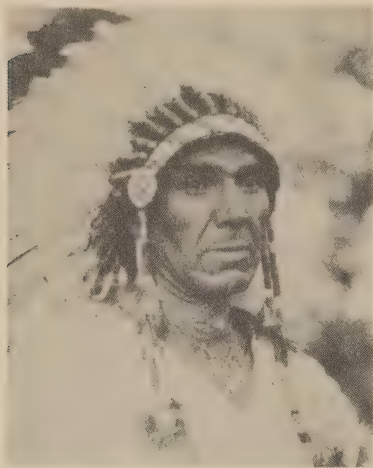
Blackfoot—three-quarter. Born—Highwood, Montana

A PAINTER and woodcarver of more than ordinary ability, Mr. Clarke's achievements in the arts are such that he has received worthy recognition. Exhibitions throughout the country, including annual displays at the Chicago Art Institute and the Philadelphia Academy of Fine Arts, have won him several awards for his figures of western wild animals. A mountain lion carved from cottonwood received a gold medal from the Philadelphia gallery (1919). A mother bear and cub won a silver medal from the Spokane Art Association (1928). (The bear, perhaps, is his specialty, though his other animal figures are equally remarkable for their naturalness of expression and attitude.) Obligated to contend all his life against a serious physical handicap, Mr. Clarke's achievements of success and self-expression have more than simple artistic interest. When a child of seven, an attack of scarlet fever left him without hearing or speech. Unable to converse, he expressed himself by drawing pictures. Lacking companions, he roamed the mountains, and came to know the native animals intimately. Learning to read and write at Fort Shaw Indian School, he was later sent to a school for the deaf in Milwaukee. He also worked—doing carving for furniture factories and on church altars—and awoke to the realization that this was something he liked to do. He returned to Glacier Park and began to make the life-like reproductions of the animals he knew so well. Without any art training, he takes almost any bit of wood—stumps appeal to him, he says—and carves a figure of worth and beauty. Characteristically Indian, his tribal name is "Man Who Speaks Not."



A. ROI CLEARWATER

Ottawa-Potawatomic—fifteen-sixteenths. Born—Straits of Mackinac



AN EXAMPLE of accomplishment though handicapped by an early environment barren of all advantages and opportunities, is Roi Clearwater. With only two years of schooling, and that the limited offering of a small backwoods mission, he has developed his own creative abilities with considerable success. He left his home when a young man, and wandered about the country, working at any "job" he could fill. He enlisted in the artillery for World War service, and after his discharge was

entered in an automobile school by the Knights of Columbus, who offered this philanthropy to ex-soldiers. He also studied the course in electricity of the International Correspondence School. Work in shops and factories was irksome, "and so," he says, "I was a failure." His family had been closely associated with the early history of Chicago, and he had heard many of their stories of Chicago's beginning. Augmenting this with research of his own, he prepared a lecture on Indian lore and historical events, and soon began to win attention. He was a guide and lecturer, and a center of attraction at the Fort Dearborn Exhibit of the Chicago Century of Progress. Without any training in art, he designed greeting cards and other novelties from birch bark, which have found a ready sale. Most outstanding of his work is a beaded belt, accurately reproducing scenes of the Wisconsin Dells, and which is truly a "painting" in beads. Though long away from Indian activities, he mastered the difficult and spectacular Hoop Dance, which is one of the special features of his programs. He is a member of the American Legion and the "Pipe Bearer" of the Indian Council Fire.

HENRY ROE CLOUD

Winnebago—full blood. Born—Winnebago, Nebraska

DR. CLOUD'S noteworthy scholastic career embraces the Indian School at Genoa (Nebraska); Mount Hermon; Yale (A.B., A.M.); Auburn School of Theology (B.D.), and the College of Emporia (D.D.). A year of study in sociology was spent at Oberlin. An active and earnest worker in Indian affairs, particularly along educational lines, he founded the American Indian Institute at Wichita (1915). As the head of this splendid school, Dr. Cloud won respectful atten-



tion through his work for Indian boys and he was often consulted by the Indian Office in regard to government schools. He relinquished the management of his institute in 1931 to become a special representative for the Bureau of Indian Affairs, and then Superintendent of Haskell Institute. Later he was given the important assignment of special duty in connection with the Indian Reorganization Act and in 1936 was appointed supervisor of Indian Education. He has served as chairman of the Winnebago delegation to the President (1912); member, Commission of Federal Survey of Indian Schools (1914); member, Standing Committee of One Hundred on Indian Affairs (1920); and member of the staff for a survey of Indian Affairs conducted by the Institute for Government Research (1926-27; 1929-30). He was the co-author of their report to the Secretary of the Interior (1928). This distinguished record brought to him the third annual Indian Achievement Award of the Indian Council Fire (1935). His biographical sketch appears in "Who's Who in America." Clubs—Beta Theta Phi; Elks; Masons; Rotary (Vice President, 1931); Elihu Society; Indian Council Fire (Honorary Life).

ELIZABETH BENDER CLOUD

Chippewa—one-half. Born—Fusston, Minnesota

MRS. CLOUD was educated in the Minnesota public schools and then graduated from the Teachers Training School of Hampton Institute. She also had two years of university work at Wichita University and the University of Kansas. Formerly a teacher in the government schools, she ably assisted her husband in his management of the American Indian Institute—serving as Boy's Matron and Financial Executive for a period of almost twenty years. She is a member of the National Sorority of Phi Chi Delta, and the National Honorary Sponsor of Alpha (Kansas University). Mrs. Cloud has rendered distinctive service in educational work for Indian young people; in advancing the cause of Indian Welfare; and in religious work. She is outstanding as a lecturer on the interests of Indian people, and is in great demand as a speaker before prominent women's and missionary organizations.

CZARINA COLBERT CONLAN

Choctaw-Chickasaw—one-quarter. Born—Colbert, Oklahoma

MRS. CONLAN is the first woman to be elected to serve on a school board in the state of Oklahoma. Keenly interested in women's interests she has been an active participant in local and national club affairs. In 1896 she organized the first woman's club in what was then Indian Territory and was its president. She was founder-president, also, of the Indian Territory Federation. For two years the State Chairman of Indian Welfare for the Oklahoma Federation of Women's Clubs, she



has also served as a member of the Advisory Committee and a director to the General Federation of Women's Clubs. But to Oklahommans she is probably best known for her work as Curator of the Museum of the Oklahoma State Historical Society. The historical material, gathered mainly by Mrs. Conlan, is considered one of the best collections in the southwest. The only Indian woman having a tree planted in her name in a special site near the state Capitol, Mrs. Conlan was also honored as an outstanding citizen of her state by the presentation of a diploma from the governor (1935). Her biography can be read in "Makers of Government in Oklahoma" and "Who's Who Among the Women of the Nation." During the World War she was an active member of the Red Cross Committee. Her club affiliations include the Order of the Eastern Star; Oklahoma United Daughters of the Confederacy (President—1903-5); Atoka (Honorary); Pioneer Club; New Century Club; Y. W. C. A.; India-Okla Club; Memorial Association (Historian);—all of Oklahoma City. Historical research is an avocation as well as vocation with Mrs. Conlan, and she is a recognized authority on the participation

in state history of the Choctaws and Chickasaws. Her zeal in civic matters, and in securing the many collections that are of great value to the state, brought her the further honor of nomination for the Oklahoma Hall of Fame (1935). Some idea of her varied interests may be gleaned from the number of times she has "blazed the trail"—not only for herself, but for womankind.

DAVID WADE CRAWFORD

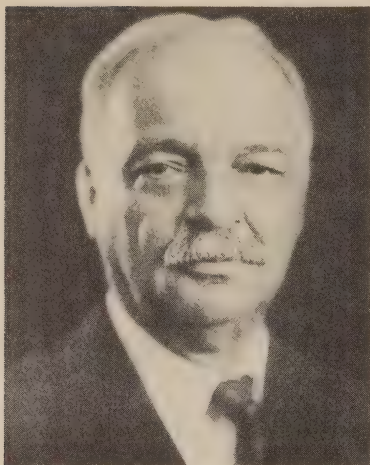
Klamath—one-half. Born—Klamath Reservation, Oregon

GRADE schooling completed on the reservation and at Chemewa Indian School, two years were spent at Willamette University. Mr. Crawford then engaged successfully in the live stock and timbering industries on his reservation. A working, living unit on the reserve, daily contact and actual experience gave him invaluable insight into the needs and hopes of the Klamath Indians. There developed in him an insistent desire to work for a more useful Indian life. This knowledge and understanding of tribal problems inevitably brought him into leadership, and he became a delegate to Washington (1927-33). Believing firmly in the necessity of organization as a major factor in the working out of Indian troubles, he founded and served as first Chairman of the Klamath Business Committee, dedicated to developing a self-reliant and virile status for the tribe. The Committee proved to be a clearing house for local Indian matters under trying conditions, and now faces an ever-expanding future. Mr. Crawford welcomed his appointment as Superintendent of his home agency (1933) as an opportunity to further a program in human development and conservation.



CHARLES CURTIS

Kaw—one-eighth. Born—North Topeka, Kansas



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M^{R.} CURTIS is a direct descendant of Pawhuska, the famous Osage chief, and White Plume, one of the leading chiefs of the Kaws. He lived upon the Kaw reservation from the age of five to eight. He led the typical reservation life, attending the Quaker Mission School, and with ponies and dogs for his pets. At eight years of age he became a jockey, riding at the County Fairs in the summer and fall, and attending school the balance of the year.

When he was prevailed upon to give up riding at the age of sixteen, he was recognized as one of the leading jockeys of the central west. In order to finance his school expenses, he sold oranges and apples at the trains, and drove a hack at night. At nineteen he began the study of law, and was admitted to the bar in 1881. He was soon recognized as a fine trial lawyer, and was elected County Attorney in 1884 with re-election two years later. He was the first lawyer to enforce the prohibition law in Kansas. In 1892 he was elected to Congress and in his first term was assigned to the Committee on Indian Affairs of the House. He was author of the Curtis Bill for the protection of the people of the Indian Territory, and while in the House and Senate he was always a friend of the Indians and introduced and favored legislation in their behalf. In 1924 he proposed an amendment which was accepted in the Committee on Indian Affairs, giving citizenship to all the Indians in the United States. This legislation the Indian had been demanding for years. He had a long and honorable career in Congress, serving fourteen years in the House, and twenty years in the Senate. He was selected Republican "Whip" of the Senate, and in 1924 suc-

ceeded Senator Lodge as Republican leader of the Senate. This place he held until elected Vice President of the United States in 1928. He has been an outstanding figure in National Republican politics for years, and was one of the leading candidates for President in 1928. The speech he delivered to the Senate at the close of his term as Vice President is considered a classic by many who heard it.

Note:—Eligibility requirements for this book preclude the inclusion of those below one-quarter degree of Indian blood. An exception is made in the case of Mr. Curtis—the only man of Indian descent to ever attain the high office which he held. The Indian race is proud to give him this recognition. It will be noted that Mr. Curtis's biography is written as though he were still living. In tribute to his many services for the Indian people, and because of his interest in "Indians of Today" manifested by his writing the foreword—the only one that he ever wrote—the biography remains in this form.

WILLIAM DIETZ (LONE STAR)

Sioux—one-half. Born—Pine Ridge, South Dakota



MR. DIETZ obtained his preliminary education at Chilocco Indian School and then entered Carlisle. Here he made an outstanding record as a football player and was a member of the famous team of 1911. This team, in a schedule of thirteen games lost only one. He was chosen on several newspaper selection All-American teams while at Carlisle. Through the outing system practiced at the school, he received a scholarship at the Pennsylvania School of Industrial Art.

Completing the course, he was appointed instructor of art at Carlisle, and also assistant football coach. For several years his drawings were a feature of "The Red Man," the school publication. He successfully taught classes in illustration, arts and crafts, and mechanical drawing, and then resigned to become head football coach at Washington State College. His teams were outstanding and won two Pacific Coast Championships during his three years there. One of his teams defeated Brown University, the eastern representative at the Pasadena Tournament of Roses. He was coach for the U. S. Marines stationed at Mare Island, California, during the World War. This team won the Service Championship of the Pacific Coast and represented the West against the Great Lakes Service Station in the Rose Bowl game at Pasadena. Mr. Dietz has also coached at Purdue; Louisiana Polytechnic; University of Wyoming; Haskell; and for the Boston "Red Skins" (Professional). He is regarded as the most successful Indian football coach in the profession, and has been referred to by the famous "Pop" Warner on more than one occasion as the best of all the coaches he ever turned out. Mr. Dietz is now an assistant to Mr.

Warner at Temple University. Aside from his coaching, he is an accomplished artist. His secret ambition is to develop the conventionalized Indian motives that they may have a definite part in the decorative designs of modern commercial uses. This would lead to a lucrative vocation for the Indians generally. He has written several poems, stories, and articles on Indian art, and his illustrations have appeared in books, newspapers, and magazines. He believes that the Indian can, and will, contribute a definite influence to decorative art, architecture, and music in this country. In the summertime, Mr. Dietz is to be found in the wide open spaces. He loves the mountains and divides his time between fishing and painting. Some years ago he was a breeder and exhibitor of Russian Wolfhounds. He won the Breeder's Trophy for the best of this type of dog at Madison Square Garden in New York City (1917). At one time he owned at least five champions.

HENRY CHEE DODGE

Navajo—full blood. Born—New Mexico



HENRY CHEE DODGE, looked upon as the sage of the largest band of Indians in the United States—the Navajo—for many years was government interpreter and Chief of the Navajo council. A virile, migratory people, the Navajos were engaged in warfare with that intrepid Indian fighter, Kit Carson, and were finally subdued by him in 1863. Though he was but four years old at the time, Henry Chee Dodge vividly remembers the trip over the desert when the Navajo were

taken as prisoners to Fort Sumter—for his family were among those who surrendered. Though the enforced move was hard, the suffering experienced at the Fort was even greater. The confinement was a new experience to this people accustomed to roam the desert at will. Then, too, many died of starvation. Vividly, he remembers, also, their great joy when they were at last returned to their own homes. Mr. Dodge, who was named after Colonel Henry Dodge, a man to whom the Navajos were loyally devoted, is a progressive business man. He owns two fine ranches, with large herds of sheep and cattle, and has many outside interests. He is a graduate of the Indian School at Fort Defiance, Arizona, and was one of the two Navajos chosen by Lieutenant Plummer and taken to the Chicago World's Fair (1893). A son, Thomas Dodge, to whom his father always counseled the value of education, is an attorney, and the present assistant superintendent of the Navajo reservation. Because of its large desert area, and the flocks of sheep that are the chief means of livelihood for the tribe, this reservation presents a problem different from that of any other in the country.

TODD DOWNING

Choctaw—one-quarter. Born—Atoka, Oklahoma

SPECIALIZING in the writing of mystery novels, the publication of his fourth book in two years marks Todd Downing as one of the foremost in this field. Three of his books were the monthly selection of the Crime Club, which recently characterized him as "the most promising young mystery writer in America." His career as an author started partly by accident. A graduate of the University of Oklahoma (A.B. 1924; A.M. 1929) he won a national prize on his thesis. An instructor in Spanish at the university since 1925, for four years he conducted student tours to old Mexico. (Incidentally, his excellence in Spanish studies won him the annual award of the Institute de las Espanas—1924.) In 1931, the murder of two Mexican youths disrupted the plans for one of these tours, for warnings were issued by the Mexican government of the dangers to Americans vacationing there. The details of the murder were an inspiration for plot material, and encouraged to write by a university professor, he launched his fictional career and produced "Murder on Tour." This was the key to literary success. Continuing on the faculty of the university, he wrote at night, producing two more Crime Club selection stories—"The Cat Screams" and "Vultures in the Sky." The former was also brought out in Swedish and German translations and in an English edition. He then resigned from his teaching post, in order to devote all his time to writing. He writes, in addition to his books, short stories for Mystery Magazine, and is working on his first non-mystery novel. A specialist on Mexican life, and a student at the National University of Mexico, it is not strange that all his novels have Mexican

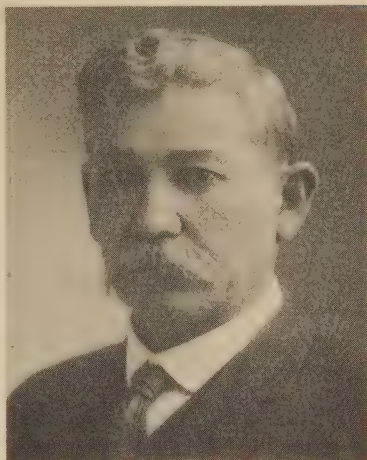


settings. The country has always had a peculiar fascination for him, which he explains by saying that it is the only place where the Indian element has not only held its own with the white man, but has succeeded in breeding out the white blood—the exact reverse of the situation in this country. Like the famous “busman” on a holiday, his hobby is to read mystery stories. He is a member of Alpha Sigma Phi; Phi Beta Kappa; and Okla-she-da-ga-ta-ga—the Indian club of Oklahoma University for which he was historian.

WILLIAM ALEXANDER DURANT

Choctaw—one-quarter. Born—Bennington, Oklahoma

A VETERAN state employee and a former official, Mr. Durant was recently named by the corporation commission as gasoline inspector for Oklahoma County, Oklahoma. His father, a Presbyterian minister, came west with the tribe when they were removed from Mississippi in 1832, and the family played a prominent part in early Oklahoma history; the town of Durant was named for them. Mr. Durant attended the Indian schools at Durant and Bennington, and graduated from the Presbyterian college at Batesville, Arkansas. For years he was a member of the Choctaw legislature, and is familiar with the workings of that body, and was actively connected with tribal educational institutions. In 1906 he was elected Sergeant-at-arms of the Oklahoma Constitutional Convention, and for six years was secretary of the State School Land Commission. A favorite among members of the state legislative body, he has served as chief clerk of the House; speaker of the House; and in other official capacities. His experience in legislative matters, and his knowledge of such proceedings, were of great value to the Choctaw nation, and he gave of this knowledge unstintingly. Considered among the best of Indian orators, he has spent some forty years of his life in the service of state and tribe—working for the betterment of government and civic conditions, and for the development of Oklahoma. In the story of early days in the newly formed state, when she struggled to grow and rise above the discouraging life of the western frontier, many names are written with honor;—and William A. Durant is not the least of these. He is a member of the Choctaw Council.



Courtesy Oklahoma Publishing Company

BEN DWIGHT

Choctaw—three-quarter. Born—Near Mayhew, Oklahoma



Courtesy Oklahoma Publishing Company

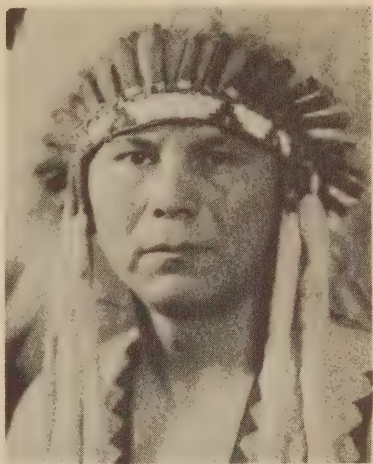
BEN DWIGHT, who has served as Principal Chief of the Choctaw Nation from 1930 until the present time, received his High School education at Honey Grove, Texas. He then attended the University of Michigan; Columbia University (A.B. 1912); University of Oklahoma; and Leland Stanford University (Juris Doctor—1915). As an Indian, he was not subject to the draft, but was determined to enter service for World War duty and attempted to get into the Marines. Disqualified

on account of his eyes, he then tried other channels, and through the interest of friends in the Department of Justice, he enlisted and was assigned to the Intelligence Department of the Army. He was stationed at Fort Sam Houston, San Antonio, Texas, and served in that area. His principal assignment dealt with the investigation of anti-American propaganda and enemy spy activity. Appointed chief of the Choctaw Nation by President Hoover for two terms of two years each, he was reappointed for six months by President Roosevelt. The selection of chief was then given over to the tribe. An election was held and he was chosen as the tribal recommendation for this office. President Roosevelt then reappointed him. Though by profession he is an attorney, he has many outside interests. One of the publishers of the *Tushkahoma*, the Indian weekly newspaper published at Stroud, Oklahoma, he did much to promote and develop this interesting publication. He is a member of Kappa Alpha and Phi Delta fraternities.

EAGLE WING (GROVER SANDERSON)

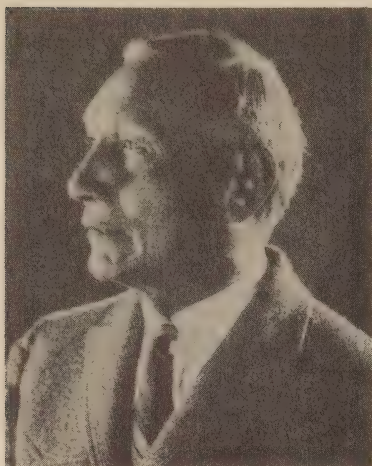
Klamath—full blood. Born—Orleans, California

EAGLE WING is a graduate of the California Indian schools at Hoopa and Riverside (Sherman Institute). Tragic, to him, was the lack of interest in their own civilization evidenced by so many Indian students. This was a result of years spent away from home environments and in atmospheres not sympathetic to the old order. An active participant in the tribal ceremonies until he was twelve, Eagle Wing had respect and appreciation for his Indian background. He had no interest in anthropological findings. It was the home life and spiritual life of the Indian that he felt should be preserved. The sacred ceremonies—the songs—dances—athletic games or intricate handicraft—these should be recorded for future generations. They were a vital part of the Indian life, and to quote his own words—"the finest anthropologist could not recall them once they were buried." With a motion picture camera, Eagle Wing set out on one of the most comprehensive pieces of work ever accomplished in this line by an Indian. Following a definite plan, each summer was spent on a different reservation. Ten thousand feet of films on Indian life were made. Songs were carefully learned, and dances accurately followed, so that they could be correctly interpreted to white audiences. All the work was accomplished on his own resources without financial assistance from any group or organization. Though naturally proud of his films, Eagle Wing places a higher value on the fact that he is demonstrating Indian culture from the Indian's point of view—winning for his people a better understanding.



CHARLES A. EASTMAN (OHIYESA)

Sioux—three-quarter. Born—Redwood Falls, Minnesota



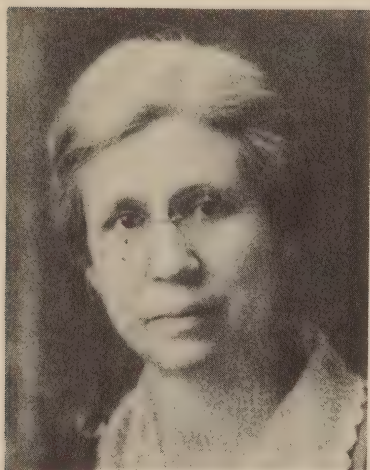
DR. EASTMAN'S early training was that of the Indian of the buffalo days. He was about sixteen before he came into contact with the Caucasian or Caucasian civilization. Alone through the wilderness, he walked one hundred and fifty miles to enter the Santee Mission School (Nebraska). After attending the preparatory departments of Beloit and Knox Colleges, he entered Kimball Union Academy for a one year period. Graduating from Dartmouth

(B.S.) to enroll in the Medical School of Boston University, he completed his course with honor and as speaker of his class (M.D. 1890). Immediately he was appointed as physician on the Pine Ridge Agency. He was there during the Ghost Dance Massacre, known as the "Battle of Wounded Knee" and was head of the temporary hospital for the wounded Indian military prisoners. Disheartened by the existing conditions, he resigned from the government service and took up the practice of medicine in St. Paul. Appointed Field Secretary of the International Committee of the Y. M. C. A. he had charge of the Indian work in the United States and Canada, and organized forty-two Indian Y. M. C. A.'s (1894-8). He resigned to turn over his work to two young men whom he had selected to be educated at the Y. M. C. A. College at Springfield (Massachusetts). The Eastern Sioux appointed him to represent them as attorney at Washington, and with the power to select attorneys to assist him before the Federal Courts of Claim and committees of the House of Representatives and Senate (1894-04). The author of nine books, Dr. Eastman first began to write in 1894. Several of his books have

been translated into foreign languages, including French, German, Danish, and Russian. "Indian Boyhood" and "From Deep Woods to Civilization" tell the story of his life. Reentering the Indian Service, he was Inspector at Carlisle for a two year period, and then returned to field work as physician on the Crow Creek Agency. In 1903 he was appointed by President Roosevelt to revise all the Sioux allotments and establish family names so that the descent of property in this tribe would be protected. This difficult work was carried on for nine years. During the same period he lectured extensively throughout the United States and abroad. In 1911 he was selected to represent the North American Indian at the Universal Congress of Races held at the Imperial College, London. He was one of the two representatives asked to deliver his address to this Congress. Instrumental in establishing the Boy Scouts of America, and also the Camp Fire Girls, he helped in the organization work in Boston, New York City, Pittsburgh, and other cities. Since 1920 he has been a National Councilman of the Boy Scouts and at one time managed the largest Scout Camp on Chesapeake Bay. For several years, with his wife, Elaine Goodale Eastman, he conducted his own camp in New Hampshire. President Coolidge appointed him United States Indian Inspector (1923-25) and he was also a member of the Secretary of the Interior's Committee of One Hundred on Indian Affairs. Sent to England by the Brooks-Bright Foundation, of which he was also a trustee (1927), he lectured before Oxford and Cambridge Universities, Eton College, Liverpool University, and many other schools and organizations. While in England he was made an honorary member of the National Liberal Club. His biography is found in "Who's Who in America" and "Who's Who Among North American Authors." An outstanding exponent of two civilizations, Dr. Eastman was awarded the first medal in recognition of Indian Achievement presented by the Indian Council Fire (1933), and an honorary life membership in this organization.

MINTA R. FOREMAN

Cherokee—three-eighths. Born—Park Hill, Oklahoma



THE daughter of a Presbyterian minister, Miss Foreman attended schools and colleges of this denomination almost exclusively. Childhood days were spent at a mission school at Muskogee, with later attendance at Willie Halsell College (Vinita, Oklahoma) and a Presbyterian college at Independence, Missouri. Devoting her life to Indian school work, Miss Foreman has been a teacher, principal, and superintendent. From 1898 to 1909 she was sixth grade teacher;

high school teacher; and then high school principal at the Cherokee Female Seminary, Ardmore, Oklahoma. The following year she taught seventh and eighth grades at the Cheyenne school in Colorado Springs. After six years of teaching at Wheelock Academy, she was promoted to the superintendency, and has remained there, with the exception of a four year period as superintendent of Bloomfield Academy and the Mekuskey Indian School. Though Miss Foreman considers her life very uneventful and prosaic, it has been a life spent in the terms of service, and her record has been a meritorious one. Designing is her hobby, and, though she likes to write only for the joy of writing, from the quality of her work she might well have followed this profession. A pageant, written by her to celebrate the one hundredth anniversary of the founding of Wheelock Academy among the Choctaws, was produced at the school to which she has administered for so many years. This attracted considerable local interest and was highly commended by state historians. Miss Foreman is the only Indian woman superintendent of a large government school.

JOHN EDWARD FRANKLIN

Chickasaw-Choctaw—nine-thirty-seconds. Born—Durant, Oklahoma

JOHN E. FRANKLIN is not only the youngest Federal Probation officer in the United States, but he has jurisdiction over one of the most difficult districts in the country. This territory comprises thirty-one counties in Oklahoma, and contains oil towns, coal mining camps, and two ranges of bandit-famous hills. Mr. Franklin, who is only twenty-four, carries on the responsible duties of hunting down parole violators, keeping check on probationers and seeing that they do not frequent places



of questionable reputation or conduct themselves in any way unseemly. A graduate of the Southeastern Teachers College (A.B.), he taught school prior to his appointment. He is a member of Phi Sigma Epsilon (Eta) and has given military service with the Oklahoma National Guard, ranking as a sergeant. Through both his Indian and white ancestry, he has a colorful background. His great grandfather was Judge J. H. Franklin—county judge in territorial days; and his maternal great grandfather was Calvin Colbert, pioneer trader, storekeeper and stage line superintendent at Carriage Point, famous in its day as division point for the pony express, and a headquarters for circuit riders. Also, he is a direct descendant of Martin Colbert, one of the first of the Chickasaw tribe to settle in Indian Territory, and prominent in the administration of tribal affairs. A deep consciousness of their duty as citizens marked the lives of those early pioneers. The same devotion to principles characterizes Mr. Franklin—for he has notified all those who are his wards that the federal statutes outlining his work will be rigidly enforced.

FRANCIS PHILIP FRAZIER

Sioux—full blood. Born—Santee, Nebraska



IT WAS natural for Philip Frazier to aspire to the ministry, for his father and grandfather were ministers before him. Ehnamani, the grandfather, was one of the Sioux warriors pardoned by Lincoln after the Minnesota massacre, and was the first ordained minister among the Dakotas (their tribal definition). Philip Frazier attended the Santee Mission School; Yankton Academy; and Mt. Hermon Boys School. College education was received at Dartmouth and Oberlin,

graduating from the latter in 1922 (A.B.). Three years of additional study were spent at the Chicago Theological Seminary. He entered the missionary field in 1915, going first among the Kickapoo Indians at McCloud, Oklahoma. Later he was stationed at Eagle Butte, South Dakota, where he also served as a member of the school board. In 1935 he was transferred to Fort Pierre, continuing in the same position of Superintendent over twenty-three Congregational churches and four mission stations among the Sioux. He was in active service overseas during the World War—for ninety days he was on the front line, and for a six months' period was stationed in Germany (89th Division; Infantry; 355th Regiment, Headquarters Company). Believing that Christianity must be "practiced as well as preached" he is more concerned with carrying on a practical social service program than one that emphasizes religious education alone. Such a program he carried on in his own jurisdiction and with marked success, and as an integral part of this plan has recently opened an adult educational school. Concentrating on the needs of a particular community and then working indefatigably to relieve or improve the conditions

as he sees them, for his Indian people "he covets the same broadening influences, and the same advantages enjoyed by their white neighbors." By his side, in loyal devotion, his wife has labored with him, and her own record merits attention.

SUSIE MEEK FRAZIER

*Sac and Fox—one-quarter. Born—
Shawnee, Oklahoma*

WHEN a young girl, Susie Meek was a frequent visitor to the Kickapoo reservation. Conditions were exceedingly depressing, and, her Indian consciousness aroused, she resolved to some day return and work for and with these Kickapoo women. Her college courses were selected as preparation for this career which she was determined upon (Earlham—1919—A.B.). Additional practical knowledge was obtained as Indian Student Secretary for the Y. W. C. A. (1918-23) and an experience of value was her trip to England as the Indian representative to the All Friends Conference (1920). In 1923 she realized the desire that had been the inspiration of her efforts, for she journeyed to the Kickapoo reservation as a missionary—and as the wife of Philip Frazier, who was just starting on his ministerial career. A steadfastness to ideals is the keynote to her character, and this same vital quality has sustained and heartened those who have sought her as friend.



GEORGE J. FRAZIER

Sioux—full blood. Born—Santee, Nebraska



DR. FRAZIER graduated from the Normal Department of Hampton Institute in 1895—the youngest graduate in a class of forty-seven. Aided by his teacher, who paid his tuition, he entered Kimball Union Academy, a preparatory school for Dartmouth. He had to work for his room and board, and he accepted anything he could get, from janitor's work to waiting on tables in the dining hall. One of his tasks was to keep fifty kerosene lamps always cleaned and ready for use!

Illness in the family called him home before graduation, and lack of further funds prevented his return east. Determined to finish his education, he worked as a cowboy for ten months at thirty-five dollars a month. He saved nearly all of this, and went to Omaha to enter Medical College. The physician in whose home he was to work for his room and board died three days before his arrival, which seemed to end all hopes for a medical education. But through an interested friend he finally entered the Denver Homeopathic Medical College. After paying for tuition, books, etc., there was little left of his savings, and his family could give only meagre help. By filling odd jobs—dish washer, printer, salesman—he completed his course and graduated the second highest in a class of nineteen (1903). For eight years he practiced in western Nebraska, but always the thought of helping his people was uppermost in his mind. He entered the Indian Service in 1914, and in 1936 began his twenty-second year of duty, missing only one month in all that time—and that only because of illness. He is a 32nd Degree Mason; member of the Shrine; Oddfellows; and Woodmen of the World.

RALPH FREDENBERG

Menominee—one-quarter. Born—Fort Howard, Wisconsin

MR. FREDENBERG, a graduate of Haskell Institute, has directed his efforts and attention toward the educational and business advancement of his tribe, and to the improvement of their welfare. Living continuously on the reservation, and a former employee of the Menominee Indian Mills (which include the timber and sawmill operations of the Menominees) he is conversant with every phase of the activities of his reservation. He has made a close study of the needs of his tribe, and



Courtesy The Milwaukee Journal

has been the tribal advocate before Congress on many occasions. In 1929, when the Menominees entered upon a legislative program to gain the recognition of their rights under statute law, Mr. Fredenberg served as chairman of their delegation to Washington. To him must be given the credit of securing the support which brought about the passage of the Menominee Indian Enabling Act and its resultant activity in business and social welfare in the tribe. To his own group of people he has rendered unselfish service, and in 1934 these services were given due recognition by his appointment as superintendent of Keshena Agency. To indicate the confidence the Menominees place in him, during his first two years in office he was elected a tribal delegate to Washington. As superintendent, Mr. Fredenberg is guardian over the large reservation area covering twelve townships, thickly forested with valuable timber, and presenting many intricate problems. A task not to be assumed with lightness, and Mr. Fredenberg says, "though it has brought me a world of grief, it has been pleasurable grief, for I am serving the interests of my people." He is a member of the Shawano Rotary Club.

JOHN FROST

Piegan—one-half. Born—Yellowstone Canyon, Montana



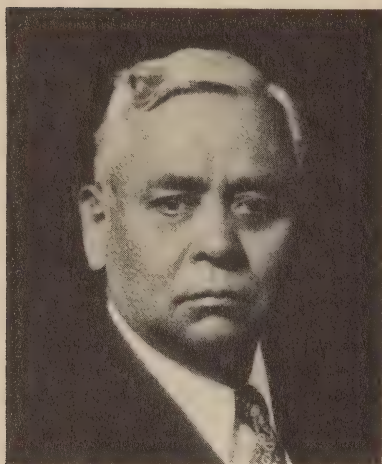
THOUGH in reality a Piegan, John Frost is usually thought of as a member of the Crow Nation. His father was Dr. John Frost, a surgeon and physician who came westward shortly after the Civil War. He settled near the present city of Livingston, Montana, and married Strong Face, a Piegan maiden. Dr. Frost was killed by the Sioux as he was returning from making an emergency call at the Crow Agency. Strong Face and her seven months old son were then adopted into

the Crow tribe, and given full rights as members. Because of a birthmark, the boy was christened "Red Neck" by his adopted people. He learned the Piegan and Crow languages, and acquired a knowledge of English from the soldiers and agency employees, and therefore was in great demand as an interpreter, even when but seven years of age. Raised in accordance with the customs of both tribes, he made his sacrifices to the Great Spirit, and learned to suffer hardship without complaint. When he was ten years old, an aunt took him to Oregon to attend school. But most of his time was spent racing horses on the tracks of the western towns, and only three months of the two years lived in Oregon were spent in school. At sixteen he went east to Carlisle, where he remained for two years and was a member of the first football team. The time spent at Carlisle made a lasting impression. Under the "outing system" in practice, he stayed for a while in a Quaker home, and the examples of kindness and friendliness set before him had their influence on his own character. After his return to the reservation, for a time he served as a military scout at Fort Custer. Desiring to learn more

of the outside world, he made arrangements to leave for a ranch near Big Timber. Plenty Coups, the famous Crow chief, begged him to remain, promising "you will become chief after me if you stay"; but to no avail. While at Big Timber, Mr. Frost so won the respect and approval of his neighbors, that he was induced to give up ranching and become deputy sheriff. In this position he helped to break up many organized gangs of cattle rustlers. Such was the character of the man that even his prisoners looked up to him. He was promoted to the office of Chief of Police, but alarmed at the dangerous work involved in his position, his wife persuaded him to resign and move to Pryor, where he opened a general store. Some time afterwards he became interested in the work of the missionaries and accepted Christianity. Shortly he was ordained and became the pastor of the Baptist mission on the Crow reservation, where he has labored lovingly and faithfully for the past sixteen years. Though he has had many offers of higher salaried positions, he has refused them all to remain among the people he understands, and who understand him. Plenty Coups still retained his high regard for John Frost, and in 1921 chose him to accompany him to Washington as interpreter at the burial ceremonies of the Unknown Soldier. But a little while before his death, Plenty Coups further demonstrated his affection for Mr. Frost by conferring the very high honor of giving a "deed" name. "Plenty Crows" was the name chosen. An ever responding friend to all those who come to his door, John Frost is a revered member of the tribe that adopted him.

HOWARD EDWARD GANSWORTH

Seneca—five-eighths. Born—near Sanborn, New York



RESERVATION schooling preceded Carlisle; Dickinson Preparatory College; and Dickinson College. Mr. Gansworth then worked his way through Princeton, graduating in 1901 (A.B.). In his junior year he won a place among the eight junior orators—his subject—"The Indian American." In his senior year he was elected by his class as a member of the committee for the preparation and publication of the yearbook. He was also a member of the American Whig Society, a debat-

ing group founded by James Madison. After graduation he was employed by the government at their Indian School Exhibit in the Pan-American Exposition, Buffalo. Positions at Carlisle as first grade teacher, assistant disciplinarian, and field agent in connection with the outing system, followed. In 1905 he resigned to enter civil life as an employee of the Baldwin Locomotive Works. Evenings and spare time were used to write a thesis—"The Iroquois Confederacy," for which he received his Master's degree from Princeton (1906). Soon after this he moved to Buffalo as advertising manager for a local manufacturer. Several years later he became manager of the General Specialty Company, manufacturers of boiler tube cleaners, and in 1929 purchased this concern of which he is now president and treasurer. Club memberships have included the Buffalo Ad Club; Chamber of Commerce; University Club; Princeton Club—of which he held the offices of secretary, vice president, and president. His hobby is to collect books on the Iroquois Indians. At one time he was president of the New York Indian Welfare Society (1921) and is now an officer of the Six Nations Society.

ISAAC GREYEARTH

Sioux—full blood. Born—Sisseton, South Dakota

DESCRIBING himself as a “three times citizen of America,” Isaac Greyearth lived the first ten years of his life in a tipi. The unusual designation comes about through the fact that citizenship was conferred upon him as one of the “favors” granted to the Sioux who accepted certain government regulations and entered their children in school; again, through special rulings applicable to Indians who had served in the World War; and again by special legislative enactment in



Courtesy National Y.M.C.A.

1924, when all Indians were declared citizens. This descendant of a leading family of the Sioux nation experienced the heart breaking conditions of that early transition period when the reservations were being established. He was educated at the reservation boarding school; Flandreau Indian School; Haskell Institute; Mt. Hermon School for Boys; American Indian Institute; and North Dakota Agricultural College. For two years he was Special Student Secretary under the International Committee of the Y. M. C. A. and for ten years was religious work director at Flandreau and Pipestone Indian Schools—employed by the Home Missions Council and the Council of Women for Home Missions. He is now associated with Mr. C. L. Rowe in the home missionary work of the National Council Y. M. C. A. and stationed at Sisseton, South Dakota. His duties include the directing and supervising of Y. M. C. A. work in the government schools and on the reservation, in cooperation with the mission and Indian service employees. A speaker of no ordinary ability, Mr. Greyearth has gained much interest for the Indian cause throughout the country.

GRAY OWL (ARCHIE BELANEY)

Apache—three-eighths. Born—Hermosillo, Sonora, Mexico



AS A child, Gray Owl lived the life of the plains Indian. His father was a scout with Colonel William F. Cody, but disheartened by the injustice and unfairness of the wars against the Indians, he retired. Gray Owl then left home for a varied and colorful career. For some years he lived among the Ojibwa Indians in the far north, and married into the tribe. When England entered the War, he joined the 13th Canadian Battalion, serving overseas as a sniper. He was twice wounded and was hon-

orably discharged in 1917. When he returned from France, he traveled more than two thousand miles by canoe, searching for a hunting ground in the north forests where the wild life had not been ruthlessly slaughtered by trappers. Appalled at the rapid annihilation of the beaver, Gray Owl decided to forsake the chase and become instead a protector of wild life. He selected a spot in the heart of the Quebec wilderness and erected a small log cabin where his achievements in conservation placed him foremost among those interested in this field. Completely winning the confidence and friendship of the beaver, he came to understand this animal as did no one else. Beaver will respond to his call, even though a half mile away. When he travels about through the woods they will frequently come to meet him. Often they are found waiting before his door in the morning. His work with and for the beaver promises to bring about the return of great colonies of this animal along the northern streams—a contribution to the permanent possessions of a people. It was because of his knowledge and discovery of methods that caused the animal to thrive that he was selected by the Canadian government to take

charge of the Beaver Sanctuary in the vast wild life reserve established at Riding Mountain National Park, Manitoba (1932). Since then he has been transferred to Prince Albert National Park, Saskatchewan, where he is in charge of the beaver colony for conservation purposes and research. Gray Owl does not keep his beaver in captivity, or even semi-captivity. They are permitted to come and go as they please, unrestrained; and they could be gone beyond hope of recovery within an hour. But they are so attached to their friend that they have built a lodge against the wall of his cabin where it abuts the lake—one-half of their lodge within his cabin and the other half outside. The latter has a tunnel leading out into the lake and all materials for maintenance of the inside lodge are brought in through the cabin door—which they open of their own accord. Gray Owl is a member of the Native Sons of Canada (the matter of origin being waived in his case), and the Canadian Legion. He likes to write and is the author of several books—"Men of the Last Frontier"; "Pilgrims of the Wild"; and others, as well as many articles on wild life and the Indian.

PHILIP BERGIN GORDON

Chippewa—three-quarter. Born—Gordon, Wisconsin



FATHER GORDON is the only Indian Catholic priest in the United States. He attended the public schools of his native town—incidentally, named for his family—and then St. Mary's Mission School (Odanah, Wisconsin); Northland College; Teachers College (Superior, Wisconsin) and St. Thomas Military Academy, St. Paul, graduating an honor student and valedictorian of his class. Studies for the priesthood were then begun—first at St. Paul Seminary; thence to the American

College, Rome, Italy; and finally at the University of Innsbruck, Tyrol, Austria. He was ordained in 1913 at the Sacred Heart Cathedral, Superior. A few months were spent as pastor of a white parish, and then Father Gordon entered the Catholic University at Washington for further studies; for two years lecturing for the Bureau of Catholic Missions. He then was appointed pastor at Reserve, Wisconsin, with numerous attached Indian missions on the Lac Court Orille and Lac du Flambeau reservations. Within a short time the old frame church built by the pioneer Franciscan Fathers was destroyed by fire, and Father Gordon at once initiated a widespread drive for funds. He traveled extensively in the east and central states, and raised forty thousand dollars. The new church was built wholly by Indian labor, and was designed by Father Gordon to combine the primitive Indian's ideas of religion with the Christian concept. In general form the church was shaped after the Medicine Lodge of the Chippewas. The building itself was of late Tudor Gothic, constructed of red granite. The rectory, adjoining the church at the rear, was in the form of a Sioux tipi. The stained glass

windows, yet to be installed, were planned to illustrate old Indian ideas expressive of fundamental religious belief—Christian elements prevailing nearer the sanctuary. After six years of labor on the Indian missions, Father Gordon was given charge of an Irish-German congregation in Polk County. At this parish he has improved the church property to the extent of ten thousand dollars. He is probably the most popular clergyman in his county and travels extensively to fill the requests for his services as a lecturer to clubs, associations, and conferences. He is a staunch fighter for the cause of Indian justice, and a brilliant speaker in the Indian's behalf. He was a member of the famous Committee of One Hundred on Indian Affairs, and the third president of the Society of American Indians, as well as the founder of the League for the Extension of Democracy to the American Indian. He has been instrumental in initiating various governmental investigations into Indian matters, notably that of the White Earth, Minnesota starvation charges (1924). A talented linguist, he speaks German, French, Italian, Chippewa, Latin, and is familiar with Greek, Hebrew and Hungarian. He has traveled extensively abroad, attending the Dublin Eucharistic Conference (1932) where he was accorded high honors, and visiting Egypt, the Holy Land, and continental Europe (1934). The Knights of Columbus; Catholic Order of Foresters; Wisconsin and Minnesota Historical Societies are some of his club affiliations, and in addition to his religious education, he has a Doctor of Laws degree.

LEE F. HARKINS

Choctaw-Chickasaw—five-eighths. Born—Boggy Depot, Oklahoma



LEE HARKINS attended the University of Oklahoma. Interested in the mechanical side of the newspaper profession, he received his training at Tishomingo, the historic capital of the Chickasaw nation. Since 1929 he has been employed on the *Tulsa Tribune* as printer. In 1926 he inaugurated the *American Indian Magazine*, publishing and editing it for a period of four years. (Not to be confused with the magazine of the same name published by the Society of American

Indians.) To establish any periodical on a paying basis is an arduous task, and it was doubly so where the field of interest was so limited. The magazine had the distinction of receiving many requests for copies from Europe, and this within three months of its first issue. Continuing in his regular position, Mr. Harkins edited and attended to the mechanical details in his spare hours and brought it out on time each month—an achievement worthy of commendation. He is a member of the Masons, and Secretary of the Tulsa Checker Club—this game being his favorite enjoyment. An earnest collector of Indian material, he has done considerable research work and has an outstanding compilation of general Indian literature. His biographical sketch appears in "Beautiful Tulsa." He is a great-grandson of Benjamin Smallwood, captain of the Second Choctaw regiment during the Civil War, and principal chief of his tribe (1889-90); and a grandson of Colonel W. G. Harkins, a captain in the Chickasaw Mounted Rifle Regiment also in the Civil War. Colonel Harkins was one of the tribal delegates to Washington.

WAYNE WOLF ROBE HUNT

Pueblo—full blood. Born—Acoma, New Mexico

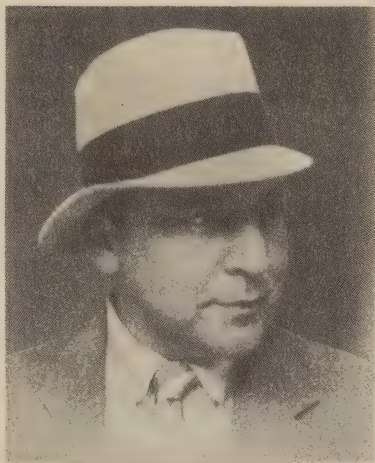
DESCENDANT of one of the "first families" of Acoma, Wolf Robe is a grandson of Chief Vallo, seven times governor of the "Sky City." He is a graduate of the Indian School at Albuquerque, and the High School of that same city. In common with most of the Pueblos, he is talented along artistic lines, and while at school, several of his portrait and landscape paintings were selected for placement in the State Museum at Santa Fe. Though his profession has led him into other fields, he still retains his interest in Indian art and is recognized for his knowledge on this subject. An authority on Pueblo traditions and customs, at one time he recorded many important historical facts for the Smithsonian Institute, that otherwise would have been lost. As director of his own company of Pueblo dancers, he toured Europe, visiting the larger cities of Germany, Belgium, France, and Italy, as well as the more important cities of the United States. He is considered to be the most widely traveled member of any of the Pueblo groups. His ability as a lecturer and as a manager of Indian programs have won for him the admiration of people generally and the esteem of his own tribe—for Acoma—the most remote of all the Pueblo towns—takes pride in this son of hers that has become a world wide traveler. As do the other members of his race that are sincerely engaged in lecture platform appearances, he stresses his desire to bring to his audiences an uncolored and authentic recital of Pueblo culture, and to strengthen the ties of friendship between white and red that they may meet in understanding.



Courtesy Hugh S. Davis, Tulsa, Okla.

JOSEPH H. JACOBS

Mohawk—full blood. Born—Caughnawaga, Quebec, Canada



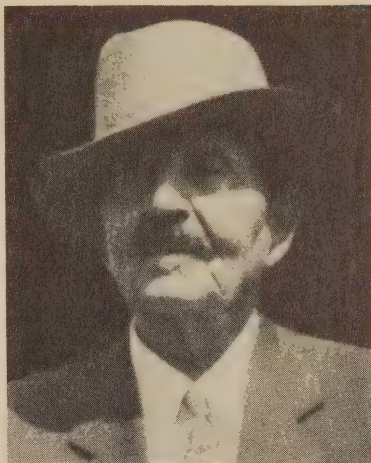
THE Mohawks are a part of the great Confederacy of the Iroquois, that occupied the state of New York and dominated the entire eastern region. Friendly to the English, at the close of the Revolution, many of them fled into Canada, and established residence there. Now they cross the border at will, and, excepting from the standpoint of citizenship, are still looked upon as United States Indians. Dr. Jacobs is a Mohawk of the Canadian branch, and is the Federal Medical Superintendent

for the Caughnawaga Agency, his home reserve. As a boy, attending the schools of the Grande Ligne Baptiste Mission, he showed compassion and sympathy for the sick or suffering, and a natural inclination for the medical profession. In 1907 he entered McGill University (Montreal) and obtained his A.B. degree four years later. He then enrolled in the medical department, demonstrating his aptitude by completing the five year course in four years—securing his degree in 1915. A candidate for the Rhodes Scholarship, though unsuccessful, his high standing won him a five hundred dollar award, and these funds helped him to finish his schooling. During the World War he was on the reserved list of Medical Officers in the Department of Militia, Canada. Dr. Jacobs has devoted his career to bettering the medical service on the Indian reserves. He has no other desire than to continue working for the welfare of his race in the carrying out of a broader and more effectual health program. The Indian has little resistance power against the diseases of the white man and health conditions are a serious problem. He is a member of the Society of University Indians of America.

DOUGLAS H. JOHNSTON

Chickasaw—one-quarter. Born—Skullyville, Arkansas

FOR nearly forty years Douglas H. Johnston has served his tribe as governor—the last elective ruler of his nation. He acceded to his present term in 1904, the last year of elections in accordance with the Atoka treaty. In 1906 tribal governments were discontinued, but those administrative heads in office were retained for an indefinite period. As a young man he practiced farming and stock raising. At this time the Chickasaws knew nothing of the “Indian” life of their ancestors,



Courtesy Oklahoma Publishing Co.

and though Indian Territory had not then been opened for settlement, they were well established in their position as one of the “Five Civilized Tribes.” They had their governor, legislature, courts, and schools. Their land was purchased from the Federal government, and they supported their own institutions, collected taxes, and lived in abundance with their own laws. Mr. Johnston was selected by his people as superintendent of the Bloomfield Academy, owned, controlled, and supported by the Chickasaw Nation, and from that time on his life has been spent in some official capacity. He remained at Bloomfield for thirteen years, and then advanced to agency superintendent, legislator, and finally governor, with duties and powers similar to the governor of a state. He had the power of veto over the legislature and could commute death sentences passed by the courts, which were presided over by citizens of the Chickasaw tribe. Many times he has journeyed to the nation’s capital in the interests of his people, and is as familiar a figure there as in his native Oklahoma. Johnston County, Oklahoma is named for him.

FRED KABOTIE

Hopi—full blood. Born—Shungopavy, Arizona



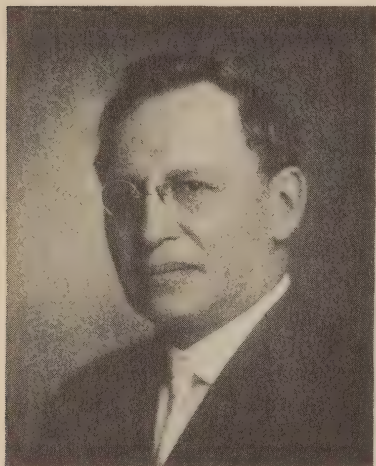
FRED KABOTIE is an artist and illustrator who is gaining recognition in his chosen field. His life has been an interesting one—full of the color of the old west. He does not know how old he is, for when he was born his people did not keep a record of ages. He does know that it was during the year 1906 that he first commenced to realize what was going on. At this time the Hopis were in a state of confusion and excitement. They were being forced by armed

soldiers to discard their old customs and accept the white man's way of living. Fred Kabotie's parents were of the faction that refused to yield. As a result, they had to leave with a group going to Oraibi, another Hopi town. It was here that he first began to show artistic inclinations. He and a playmate spent most of their time in drawing. Frequently they made special trips to distant points to get natural earth colors for coloring the sketches they made on slabs of stone. Within the year trouble again occurred, and the Kabotie family, with about half the population of Oraibi, were driven further north where they established a town called Hotevilla. For less than a year they lived in their new homes, when again the soldiers came and all were returned to Oraibi, with the exception of the families originally from Shungopavy. The men of these families were taken into custody and sent away. Five years later they returned, having been all this time at Carlisle Indian School. In 1913 the government day school for the Indian children was opened. Each day Fred Kabotie would be spirited away to herd sheep, so that he could not be made to go to school. But one morning a policeman arrived before he was safely away, and took him off

to the school. After about two years of attendance, he felt that this was enough, and refused to go regularly. The policeman was after him constantly, and finally he was sent away to the government boarding school at Santa Fe—very much against his will and the wishes of his parents. One day the fifth grade class at Santa Fe were given an assignment to color the map of the United States. By chance, Mrs. Elizabeth DeHuff, the wife of the superintendent, saw and liked the way he used the colors in his map. Thenceforth he was encouraged in his art by the superintendent and his wife. The Indian Office had no interest in Indian art at that time, concentrating on vocational training, so Superintendent DeHuff's pioneer efforts in this direction had to be carried on in the face of much adverse criticism. Mr. and Mrs. DeHuff were especially interested in Fred Kabotie, and helped by their sympathetic understanding and advice, he attended Public High School. Adverse financial conditions prevented him from continuing his education, and he was obliged to turn to his art work in order to support himself. From the first his work attracted attention, and he has illustrated many books, and won a number of prizes for his larger paintings.

WILLIAM J. KERSHAW

Menominee—one-half. Born—Big Spring, Wisconsin



WILLIAM J. KERSHAW was appointed Assistant Attorney General for the state of Wisconsin in 1932. His father was a colonel in the Civil War, and through his honorable service he holds membership in the Wisconsin Commandry of the Loyal Legion. Early education was received in the public school of his home town, and he was then placed in a Catholic school for boys. The confinement was too much for the Indian lad, and he ran away. He wandered into

Dakota and Montana, and at fourteen was herding cattle and driving the "bull teams" then prevalent in the west. Later he worked in Wisconsin lumber camps and as an apprentice in a foundry and machine shop. As he went about his hard labor, there burned within him the desire to be a lawyer. He read law in his every spare minute, and was able to pass the state examinations before he was twenty-one. He worked as office boy for a Milwaukee law firm, and was also in charge of the reference room of the public library. In 1892 he began to practice, and these many years has been a prominent member of the Milwaukee legal profession. His particular duty as assistant attorney general is the special investigation and preparation of claims of the Wisconsin Indians arising under treaties. Known as the "silver-tongued orator" he is a stirring speaker for the Indian, and has rendered them much valuable and gratuitous service. He has written several poems—one, "The Indian's Salute to His Country" is used by the Chicago Public Schools in their annual Indian Day observances each September. His biography appears in the "History of Milwaukee." He likes best to study history.

THE FIVE KIOWA ARTISTS

FOR some reason, one always thinks of the five Kiowa artists—Spencer Asah, Stephen Mopope, Gilbert Mopope, Monroe Huntinghorse, and James Auchiah, as a working unit, instead of in individual terms. Perhaps it is because these boys were “discovered” at the same time, and began their art careers together. While at the University of Oklahoma, they made the paintings for a portfolio of “Kiowa Indian Art,” published in France. Encouraged by the intense interest and commendation aroused by this work, the young men continued with their art and have since exhibited in the principal museums of Minneapolis; Milwaukee; Kansas City; Los Angeles; and San Francisco; and their murals decorate the walls of the Oklahoma State Historical Building. Spencer Asah, a full-blood, is the son of a “buffalo-medicine man,” who has, through his father, the right also to make medicine. Of the five boys, Asah is the one whose art most reflects his own personality. Huntinghorse, or Tsa Toke, is three-quarter Indian, but few know more than he of the Kiowa legends. His murals are valuable studies of the Indian, tinged with a contemplative quality. A grandson of the famous war chief, Satanta, James Auchiah is the most “Indian” of the five in his art expression. He loves to portray his people, and to illustrate their exploits and traditions, and this story-telling quality is most apparent in his work. Steve and Gilbert Mopope are brothers, but the former has furthered his art career to a greater degree. Their grandfather was taken from a wagon train crossing the plains. Steve Mopope is well known in Oklahoma as an accomplished dancer and his natural in-born sense of rhythm colors all his work. In his portrayals of a buffalo hunt there is great beauty, but none of the drama of the hunter who depended upon the buffalo for his existence, and despaired when the buffalo was lacking. These young men, who have developed a style and originality of their own, have taken nothing from the world of art—rather have they given to it.

GEORGE P. LAVATTA

Shoshone—three-quarter. Born—Fort Hall, Idaho



WHEN George LaVatta returned to his home in 1913, after graduation from Carlisle, he quickly saw the deteriorating effects of reservation life upon his people. Believing strongly that work and organization were the salvation of any race, he hoped, by example, to restore a weakened morale and inspire his tribe to greater efforts of industry and usefulness. He applied, not once but many times, to the Union Pacific Railroad, and his persistence finally won a place for him as a laborer. It

was not much of a position, but his diligence, even in this minor capacity, attracted the attention of his superiors, and he received numerous promotions. The last few years of his time with the Union Pacific were spent in helping to organize safety, welfare, and good will programs beneficial to the employees and the railroad. He also did what he could in the way of organization work on his reservation and assisted qualified Indian boys and girls to obtain profitable employment. At the end of twelve years of service (1926) the railroad presented him with a Meritorious Service button. His efforts brought to the attention of the Indian Office, he was appointed Assistant Guidance and Placement Officer in 1929, and has organized many constructive programs throughout his jurisdiction. He has stimulated ambition in his own tribe to the extent that they have progressed to an almost complete elimination of the ration system. One of his greatest interests lies in the preservation of Indian arts and crafts, legends and lore, and he has written numerous magazine articles on these subjects. He is a member of the Optimist Club International.

ROBERTA CAMPBELL LAWSON

Delaware—one-eighth. Born—Alluwe, Oklahoma

MRS. LAWSON is the granddaughter of the Rev. Charles Journeycake, the last chief of his tribe. It was he who negotiated the land deals for the tribe and who won their mass conversion to the Christian religion. Mrs. Lawson attended a girls seminary at Independence, Missouri, and then Hardin College. Music and literature were her great interests, and her musical training was under Xarver Scharwenka, world-famous composer and teacher. Always interested in the history, music, art and legends of the Indian people, she has done much to arouse attention in this direction. She is the author of "Indian Music Programs" and the compiler of a collection of Delaware Clan Songs. Her classified and catalogued museum of tribal belongings, from the Mound Builders down to the present time, has a national reputation. On a recent trip to Europe, she presented several Indian music programs, which made a profound impression in Czecho-Slovakia particularly. Mrs. Lawson's career covers a long record of humanitarian service. She holds memberships in the Woman's Club of Tulsa; Twentieth Century Club (Honorary); Hyeckha Music Club (Life); The Brown-ing Club; Indian Woman's Club, Tulsa; Indian Council Fire; Daughters of the American Revolution; United Daughters of the Confederacy; League of American Pen Women (Oklahoma Branch); National Council of Women (Life). Offices held include: District and State President, Oklahoma Federation of Women's Clubs; Regent, Lockhart Chapter, Daughters of 1812; Director, State Historical Society; Vice President, National Historical Society; Trustee, University of Tulsa; Member, Board of Regents, Oklahoma College for



Women; State Chairman, Woman's Committee of National Council for Defense (during World War); Executive Chairman, State Committee for administration of the large charity fund of Will Rogers; Member, Mrs. Franklin D. Roosevelt's Committee for the Mobilization for Human Needs (1933-35); Member, Indian Council Fire Achievement Award Committee (1935-36). For two terms she was Second Vice President of the General Federation of Women's Clubs; for one term of three years she was First Vice President. In 1935 she was elected president for the ensuing three years—leader of two million women!

NOTE:—Eligibility requirements for this book preclude the inclusion of those below one-quarter degree of Indian blood. An exception has been made in the case of Mrs. Lawson—the first woman of Indian blood to succeed to the leadership of the General Federation of Women's Clubs with a world-wide membership. The Indian race is proud to give her this recognition.

JOHN LEVI

Arapaho—full blood. Born—Oklahoma

JOHN LEVI is the first Haskell alumnus to act as athletic director for his own school. In 1912 he entered Haskell to become the greatest all-around athlete in its history. Leading sports writers declared that Levi was to Haskell what Thorpe was to Carlisle. He was captain of the 1922-23 Haskell teams, and finished his school athletics as the only Haskell sixteen-letter man, having competed in the four major sports with outstanding accomplishments in each branch. Particularly did he excel on the baseball diamond, and his work attracted the attention of the major league scouts to the extent that he was signed up for a try-out with the New York Yankees. The height of his glory as a prominent figure in American sports was between 1921 and 1924, when he rated All-American selections. Other coaching positions have included the Hominy (Oklahoma) Professional Indian Club, and Chilocco Indian School, where his teams rated with the best in their class. For eight seasons he acted as reserve coach at Haskell, until his appointment in 1935 promoted him to the position of head coach.

LONE WOLF (HART MERRIAM SCHULTZ)

Blackfoot—one-half. Born—Blackfoot Reservation, Montana



LONE WOLF is the son of James Willard Schultz, the author of many Indian books, who lived among the Blackfoot in the early days, and married a maiden of the tribe. Lone Wolf attended the reservation school; Fort Shaw Indian School; and finally the public schools of Portland (Oregon). He began "riding range" when he was twelve years old, and used to draw sketches for the amusement of his fellow cowboys. The little sketches showed such natural talent, that later he entered as a student in the

Los Angeles Art School, continuing at the Chicago Art Institute. Thomas Moran, the greatest of all painters of the Grand Canyon, was much interested in him and helped him materially. Art critics class his work as equal to, if not better, than that of Frederic Remington and Charles Russell. He is said to be the foremost painter of the old life of the west, portraying action scenes of Indians and buffalos, cowboys and horses, with real western landscape backgrounds. His bronze groups have sold at twelve hundred dollars each. He has also done considerable in the way of commercial illustrating, and made the drawings for several of his father's books. At one of his earliest exhibitions, all of his hung pictures were sold. Lone Wolf has a studio at Tucson, Arizona, and a summer home in Montana.

ANGUS F. LOOKAROUND

Menominee—three-quarter. Born—Keshena, Wisconsin

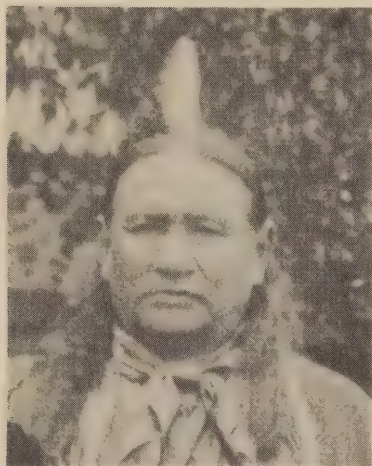
ANGUS F. LOOKAROUND, whose name originates from "Kay-whut-a-wahpin" ("the sharp glancing around of the thunder-bird"), graduated from Tomah Indian School. A star athlete at Carlisle, he left in 1917 to volunteer for naval duty in the World War; one of the first Menominees to enlist in this branch of service. He coached and played quarterback on the Navy Team and was All American Quarterback (1917). He returned to civilian life as director of music, disciplinarian, and



coach at his reservation school, and then Tomah. While at Tomah he saved two white boys from drowning. The conditions of this rescue entitled him to a Carnegie Medal, but he refused to claim the award. Later he was athletic coach and bandmaster for the public schools of Elkhorn and officially represented his state in the American Legion Band in France (1926). He also toured with Ringling's Circus Band; Sells-Floto Band; Royal Scotch Highlanders; and the Minneapolis Symphony Orchestra. Desirous of serving his tribe, he organized an Indian school band and this won second honors at the Wisconsin High School Band Tournament, though composed of grade children and organized only four months. At the request of the superintendent (1935) he carried on an athletic and social service work program which finally had to be discontinued for lack of funds. His work with a football team consisting of only twelve boys is a matter of justifiable pride. During their entire season of play these twelve boys did not allow an opposing team to score, though these teams were from schools many times the size of theirs. Handicraft work of all kinds is his hobby. His clubs include the Masons.

FRED LOOKOUT

Osage—full blood. Born—Southern Kansas



FRED LOOKOUT inherits his qualities of leadership from his father. Lookout, the elder, united the two families of Great and Little Osages into one group, so they could more strongly defend themselves against enemies. This took place shortly after their removal to Indian Territory, and where the neighboring bands were foes of long standing. Fred Lookout was five years old at the time of the removal, but he remembers that long journey on horseback.

Though he became a master at riding, and the hardships of frontier life developed his physical and mental faculties, his father saw that he must have something more than this in order to cope with the fast encroaching white man. At seventeen he was sent to Carlisle, and thereafter attended White's Quaker Institute, at Salem, Iowa. Having no knowledge of English, he was handicapped in his academic studies, but, keenly observant, he assimilated much of the white man's ways and manner of thinking. Recognized as a man of dignity, honor and integrity (and probably one of the most kindly men in the tribe) for years he has acted as Councilman and Head Chief—elected so by tribal vote. Today he is serving his seventh term as their most prominent official. Many times he has led delegations to Washington to consult with the "Great White Father" on special legislation advantageous to the Osages—the richest people on earth from a per capita standpoint. The weather is never too bad, nor the hour too late for him to respond to the call of a tribesman who wishes his presence as advisor or friend. On the well improved farm which he operates near Pawhuska, he raises blooded stock which is an avocation as well as vocation.

LUCILLE JOHNSON MARSH

Tuscarora—three-quarter. Born—Dundee, Michigan

“LIKE father like son” is an old saying, but in this case it is “like father like daughter.” Dr. Marsh is the daughter of Dr. Philip T. Johnson of Erie, Pennsylvania. The father was graduated from the Cleveland Homeopathic College of Medicine and has held an honored position among the physicians of Erie for over thirty years. Residence away from the reservation has not cost him his tribal connections, and he is still one of the chiefs of the Tuscaroras living on the reserve near Niagara Falls. Dr. Marsh attended public schools and was reported excellent in her studies. Encouraged by her kindly father and inspired to share in the work of relieving the suffering, she planned to enter the medical profession. She was a student at the University of Texas, and then entered Ohio State University (A.B.). Her doctor’s degree was received at the latter school, in the College of Medicine (1923). Children had an especial appeal to her woman’s heart, and she specialized in pediatrics; therefore she finds greatest joy in her work as Director of the Infant Welfare Clinic for the city of Miami. The Florida State Director of the Medical Women’s National Association, she has many other club affiliations, including Phi Omega Phi; Dade County (Florida) Medical Society; American Medical Association; Panhellenic Society; and the American Association of University Women.

MARIE MARTINEZ

Pueblo—full blood. Born—near San Ildefonso, New Mexico



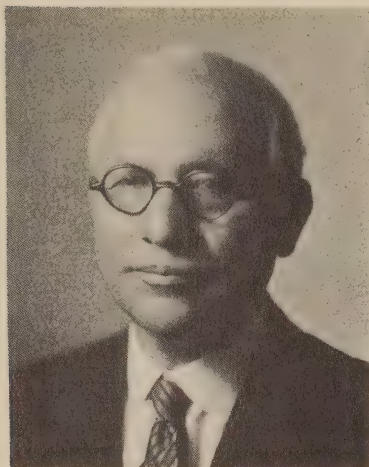
MARIE MARTINEZ stands unique as the developer of an art into an industry which is the main product of a whole village. Through her efforts, the community income of San Ildefonso from the pottery source has so increased that it exceeds the income of farm products—for many years the main source of wealth of this pueblo. It was while her husband was janitor of the State Museum at Santa Fe that Marie began to think of pottery seriously. She spent long hours studying the designs on the

ancient vessels; encouraged especially by Mr. K. M. Chapman of the Museum, she applied some of these motifs to her own work. Soon her interest grew to be more than just curiosity—Marie had found her niche in life. Concentrating on building a distinctive form of art for her own people, her own perfect pieces began to win prizes at the Indian Fairs of the annual Santa Fe fiestas. Some shreds of highly polished black ware had been discovered, and Marie set to work to discover the secret of producing this beautiful finish. For years she experimented, meeting with many disappointments, but at last finding out that it was the method of firing that produced the satiny black of the ancient process. But, though the finish was perfected, any decoration disappeared when the unburned clay was fired and Marie again had to become a scientific researcher. Patient efforts finally evolved a fluid that came from the fire as a dull black etched effect against the high black polish. (San Ildefonso is the only pueblo that produces this type of pottery and it is easily recognizable.) After three successive years of prize winning, Marie refused to accept any more awards, saying that the work of the other Pueblo women (whom

she had taught) was just as good and the prizes should go to them. But her own lovely ware (each piece autographed on the bottom) is highly prized—not only by collectors of Indian crafts, but by those whose only interest is an appreciation of the beautiful. Examples of her work are found in every major museum of the United States, as well as in Europe. She has demonstrated her art at exhibitions sponsored by the Department of the Interior, as well as at the Chicago (1934) and San Diego Expositions. In recognition of her outstanding achievement, Marie was awarded the second Indian Achievement Medal, given by the Indian Council Fire (1934).

DAVID C. McCURTAIN

Choctaw—three-quarter. Born—Skullyville, Oklahoma



Courtesy Oklahoma Publishing Company

DAVID C. McCURTAIN is a son of the famous Choctaw chief, Green McCurtain. He was the principal chief of the Choctaw nation from 1896-1900 and from 1902-1910, and was the last elected chief under the Choctaw constitution before the tribal national government was dissolved with the approach of statehood for Oklahoma. David McCurtain studied at the schools owned and supported by the Choctaws; at Roanoke College, Salem, Virginia; Kemper Military School; and the

Missouri State University. Admitted to the bar in 1903, he has followed this career with distinction and success. For many years he was a judge of the Fifth Judicial District in Oklahoma. He was district attorney for his tribe from 1898 to 1900 and national attorney from 1907 to 1912, and served as a Choctaw delegate. Formerly mayor of the city of McAlester, he has also been county attorney (LeFlore County) and County Judge. A well-known figure in his native state, his abilities in legal affairs attracted federal interest and he was appointed special attorney in the Title Division under the Department of the Interior at Washington. An Oklahoma county bears the name of this distinguished son—given in honor of the McCurtain family. Mr. McCurtain is a member of the Choctaw Country Club; the A. F. & A. M.; and a member of the Board of Stewards and an Associate District Lay Leader of the Methodist Church.

LUSHANYA MOBLEY

Chickasaw—one-half. Born—Ardmore, Oklahoma

LUSHANYA began her musical studies at the age of six, and continued them as a major study throughout her school days. She attended Christian College (Columbia, Mississippi); the University of Oklahoma; the University of Georgia; and Oklahoma Agricultural and Mechanical College. In Los Angeles, special voice training was taken under Mme. Emma Loeffler de Zaruba, and while there she was soloist at the Hollywood Bowl and the Griffith Park Greek Theatre. She also played in Motion



Pictures and was technical advisor on one film. Concert work took her throughout the southern, middle western, and western part of the states, and included many radio appearances. For four years she sang the leading rôle in the "First American," produced at Albuquerque. Early in 1932 she went abroad for a concert tour, remaining in Berlin for two years, where she studied at the State Academy of Music. A scholarship was won at the Royal Academy of Music, in Rome. She sang on radio programs in Berlin and Rome, and traveled in concert appearances to Germany, Sweden, Italy, Egypt, and England. In London she sang the part of "Minnehaha," in the production of Hiawatha, given at the Royal Albert Hall. Many eastern engagements have kept her busy since her return to the states, including an appearance on the program of the Democratic National Convention held at Philadelphia (1936).

JACOB L. MORGAN

Navajo—full blood. Born—Navajo Reservation, New Mexico

THOUGH his parents were very fearful of the outcome, and much opposed to his going, Jacob Morgan left home to attend the Indian School at Grand Junction, Colorado. Later on he entered Hampton, in Virginia, as one of a group of Indian pupils maintained by the government. The boys were all taught trades, and in the four years spent at the school, he learned to become a carpenter. When he graduated, he went to work at his trade, and with the first money earned bought himself a good set of tools; and he proudly states that he has these same tools yet. In 1913 he was engaged by a missionary of the Christian Reformed Church to assist him in translating the Bible, hymn books and sermons into the Navajo language. Impressed with the idealism of religious work, he studied the Bible under his missionary friend, and in time became a missionary himself, in charge of a post at Farmington, New Mexico. That the Navajos accept him as a leader is readily recognized in the fact that they have re-elected him three times as a senior member of the tribal council, covering a period of twelve years. In addition, he is the first vice president of the American Indian Federation. Musically inclined, he has been engaged in band and orchestra work, and some years ago led the band that won first prize in a contest conducted at Denver, Colorado. For this he received a gold medal. Mr. Morgan is much concerned over present existing conditions among his people and has represented them before the committees of Congress in an effort to arrive at some solution of their problems. He has also written articles for the newspapers, setting forth the Navajo situation and trying to stimulate public interest in their behalf. Because the Navajo are, of necessity, a nomadic tribe, they do not favor the policy of supplanting the boarding schools with day schools. He believes, in common with many of the Navajo, that the boarding schools should be continued but kept up to the same educational standards as those of the white race.

MOURNING DOVE (MRS. FRED GALLER)

Okanagan—three-quarter. Born—near Bonner's Ferry, Idaho

MOURNING DOVE can claim an unusual birth, for that event took place when her mother and grandmother were crossing the Kootenai River in a canoe. Early education was meager and interrupted, ending when she was called home from a convent school because of the death of her mother. Though only thirteen, it became her task to rear the younger children. Later she was able to attend government schools and through her own efforts obtained a rudimentary business training. Her maternal grandmother was the guiding spirit of her early life. From her she acquired a lasting and complete knowledge of the traditions of her people and was inspired to impart some of this to the white man. She is the author of "Cogeawea," said to be the only novel written by an Indian woman, and "Coyote Stories." At present she is writing two other books—one on the old time customs of her tribe, and one featuring Father DeSmet of 1824 fame. Mourning Dove plays an important and progressive part in the affairs of the Colville Reservation, and her charities are wide and varied. An active leader of her people in their dealings with the government, she often acts as court interpreter for Indians in trouble, and is allowed to speak in council—unusual for an Indian woman. She is an expert in handicraft, endeavoring to stimulate the other women to increased interest in this work. Clubs include—Colville Indian Association (Secretary, 1932-); Eagle Feather Club (President, 1929-); Washington State Historical Society (Honorary); Eastern Washington Historical Society (Honorary); Columbia River Archeological Society (Honorary). She has also lectured extensively.



NASHAWEENA (SADIE E. BARRY)

Narragansett—three-eighths. Born—Warwick, Rhode Island



THE Narragansetts, from the earliest time of white settlement, have played an interesting part in the history of this country. One of the larger groups of the New England region, intertribal warfare, and strife with the colonists, weakened their power and reduced them in numbers. The remnants of the tribe continued to remain in their native region, and at the time of the Revolution aided those same colonists whom they had once fought so bitterly. A Narragansett was the personal, and

highly regarded, bodyguard of George Washington, and crossed the Delaware on that memorable Christmas Eve in the same boat with the founder of the new nation. Nashaweena (Water Lily) is a Narragansett who is striving to revive the Indian tradition of New England. She is the secretary of the American Indian Federation of the North East, and is widely known for her weekly program of Indian legends over a Rhode Island station. Her activities run along civic and patriotic lines, for she is a member of the Daughters of the United States Constitution; the Rhode Island Historical Society; the Sons and Daughters of the Pilgrims; and the American Legion Auxiliary, of which she was formerly secretary. Principally concerned for the general welfare of the Indian people, she works also for the stimulation of interest in folklore, tradition, history and languages. Her radio programs, which reach the school children of the state, are influential in this respect, for their ideas in relation to Indians are more often distorted through biased history books. In addition to the preparation of her radio programs, she is gifted in the writing of poetry.

WILLIAM B. NEWELL (ROLLING THUNDER)

Mohawk—three-quarter. Born—Boston, Massachusetts

MR. NEWELL finished first grade at the reservation school, and then did not attend school again until he was twenty-one years old. Elementary work was completed in five months. With two and a half years of High School credits, he enlisted in the army at the outbreak of the World War. He served twenty-one months in France and was honorably discharged in 1919, having acquired the rank of sergeant. During his military service he acted as French interpreter for the



General Purchasing Agent of the A.E.F. stationed in Paris. The war over, he completed his interrupted high school course at Beaune University in France. Returning to the States, he entered Syracuse University, graduating in 1924 (A.B.). Then, for four years he was Episcopal missionary on the Cattaraugus Reservation, attending divinity school at the same time. During this period he founded the Six Nations Association (the welfare society of the New York State Indians) and served as president for two terms (1926). At their ninth annual conference he was again elected to this office (1934). He also inaugurated the organization's magazine, "The Six Nations"—the only publication ever brought out by the Iroquois Indians. For two years of this same period, also, he acted as Chaplain of the American Legion Post at Gowanda. Later he was star salesman for the Magnuson Products Corporation of Brooklyn, and won all contests offered the sales staff throughout the United States and Canada during his association with this firm. Wishing to continue his education, he enrolled at the University of Pennsylvania, graduating in 1934 (A.M.) when he was appointed Director of Recreational Activi-

ties for Delaware County, Pennsylvania. (Just previous to graduation he received the highest standing in an examination for the position of Supervisory Community Worker, conducted by the United States Civil Service Commission.) Shortly thereafter he was appointed Head Community Worker at Haskell Institute—his duties to teach community organization and leadership to selected students from various reservations. He has also initiated classes in anthropology and ethnology. Mr. Newell has always advocated education, and has agitated for better schools, better health protection, and greater recognition of the Indians' culture and ethnology. He was one of those who demanded, and by his demands, caused the raising of the school standards of New York Reservation schools, securing qualified teachers and the expansion to eighth grade instruction from fourth grade—the limit at that time. So wide reaching were his activities in behalf of Indian interests, that the progressive Indians of Canada petitioned the Prime Minister to appoint him Commissioner of Indian Affairs (1932). A natural organizer, he has founded two other bodies—the Society of University Indians of America, and the Society of Neighborhood Indians of Philadelphia—and was president of both. Other club memberships number the Masons, and the Ancient and Accepted Scottish Rite Consistory. He is the only Indian member to hold the Degree of Flora in the New York State Grange.

VERNA NORI

Pueblo-Okanogan—five-eighths. Born—Carlisle, Pennsylvania

VERNA NORI, a graduate of Haskell Institute and Mount Holyoke (A.B.),—with additional studies at Cornell University—is the head of the government day school at the Pueblo of Santo Domingo. Her record at Mount Holyoke was outstanding, and, to quote one of her instructors—"She carried the whole college before her. Although she has been gone four years the force of her personality is still felt at Mount Holyoke." In her junior year she was sent as the college representa-



tive to a student conference in England, and spent some time in travel there and on the Continent, with native students as guides and hosts. After graduation, she spent a summer under the tutelage of Mrs. John C. Campbell, who is trying to further the principles of the Danish Folk High School movement in the mountain communities of North Carolina. Then a winter at Shady Hill School, Cambridge, Massachusetts, studying the principles of progressive education as applied to an elementary school. All this was in preparation for the fulfillment of her ambition to teach—and to be able to teach not only among her own race but in any place in the world that she might find herself. She would urge all Indian boys and girls to seek, among other things, a broad general cultural background; a period of work with some outstanding personality in their chosen field; and close contact with people of background so different and varied that "the mind and soul will stretch until it hurts." Miss Nori is a member of the American Association of University Women.

OS-KE-NON-TON (RUNNING DEER)

Mohawk—full blood. Born—Caughnawaga, Quebec, Canada



OS-KE-NON-TON has gone far away from his native heath to win fame and fortune, for it was in Europe that he first received recognition for concert and operatic singing. His boyhood spent upon his home reserve, environment made of him an expert canoeist and a skilled woodsman. An intimate knowledge of the forest and the habits of the wild creatures that lived within it, caused him to be in great demand as a guide for hunting parties. This contact with the outside world in-

stilled in him a desire for education, and so he entered the public schools of Toronto, Canada. He completed a high school course, and then returned to Caughnawaga. Weary of the noise and dirt of the city streets, he spent much of his time camping in the woods and renewing his friendship with nature. One evening, alone by his flickering fire, he was so thrilled with the beauty that surrounded him, that he gave expression to his emotions in song. The clear voice ringing through the silent forest attracted the attention of a party of campers. They persuaded the Indian youth to go to New York City and take up the study of music. In 1923 he went to England and the Continent where he was an overnight sensation, and today his reputation musically is international. Many New York concerts followed his European appearances, but London claims him as hers and he makes his home there the greater part of the time. In 1924 he sang the rôle of "Hiawatha" in the opera of that name, presented at the Royal Albert Hall (London). He has repeated the rôle every year. To Londoners, the names "Hiawatha" and "Oskenon-ton" are synonymous.

FREL M. OWL

Cherokee—five-eighths. Born—Cherokee, North Carolina

TALENT and ability often runs in families—true of other races, it is not unusual with the Indian. The Owl family are an interesting example. One brother is a missionary on a New York reservation. Another was principal of a government school. A sister was a student at Mount Holyoke, and another sister one of the first Indian graduate nurses. Frel Owl is one of the outstanding Indian educators, having been engaged in activities of this nature since his graduation from school.



His grade schooling was completed on the reservation, and he then attended Hampton Institute. Though he graduated, the master of one of the trades taught at the school, he had no desire to enter into the practice of his calling. He entered Phillips Academy at Andover, and then took advantage of the scholarships offered to Indians by Dartmouth College, working in the summer months to pay for his room and extra expenses (B.S. 1927). Additional courses were taken at the summer schools of South Dakota State College and the University of Minnesota. As soon as he was ready for a position, he was placed as a Junior High School teacher at the Indian School, Pierre, South Dakota. Advancement to the post of Senior High School teacher at Haskell followed shortly thereafter. His years of teaching were so highly commendable that he was appointed Education Field Agent of the Lac du Flambeau Jurisdiction, and in 1936 became "Head Community Worker." To quote from one interested in his career—"In a most difficult situation, he is doing an excellent piece of work. His interest and activity affects every phase of the life of these Indians for good." Fishing is a favorite pastime.

W. DAVID OWL

Cherokee—five-eighths. Born—Cherokee, North Carolina



FOR the past thirteen years Mr. Owl has been missionary to the Six Nations Indians at Iroquois, New York, having charge of both Baptist and Presbyterian work. Though he graduated from the trade school at Hampton, a vocational life had no appeal. Never once wavering in his determination to enter the ministry, at considerable sacrifice and under a heavy burden of responsibility, he entered Springfield College, graduating in 1918 with the degree of Bachelor of Humanics.

For a while he was stationed among the Pimas in Arizona, where he did unusually fine work in religious education, and then was director of Religious and Physical Education at Haskell. For three years he attended Rochester Theological Seminary (B.D.) and took summer courses at the University of Kansas and the University of Rochester. Military service was in the army as First Sergeant and First Lieutenant of the Kansas National Guards and the R.O.T.C. Mr. Owl has been steadfast in pleading with his Indian parishioners to share in the same advantages of their white neighbors. He is certain that they will much sooner take their place in the affairs of the nation under such a plan, than under a policy that segregates from the general social order. Organization activities include the Indian Committee, Buffalo Council of Social Agencies; Inter-racial Committee, Boy Scouts of America; Inter-racial Committee, Federal Council of Churches; Executive Committee, Four H Clubs (Erie County, New York); Indian Religious Work Committee, Home Missions Council; Executive Committee, Hampton Alumni Association; Six Nations Ass'n. (Past President).

ARTHUR C. PARKER

Seneca—one-quarter. Born—Cattaraugus Reservation, New York

LONG known as “the fighting friend of the Indians,” Arthur C. Parker is the director of the Rochester Museum of Arts and Sciences (New York). After his training in anthropology under Professor Frederic W. Putnam, he engaged in newspaper work in New York City for a while. In 1903 he accepted a joint position as field archeologist for the Peabody Museum of American Archeology and Ethnology. In 1904 he became ethnologist for the New York State Library and the follow-



ing year entered the services of the New York State Museum as State Archeologist until 1925. In this capacity he created the anthropological division, acquiring more than one hundred thousand specimens and establishing the largest habitat groups depicting Indian life in America. (He ranks as the leading American authority on the aboriginal peoples of New York State.) During this same period he held many honorary positions with the state government, serving as secretary of the New York State Indian Commission; member, State Board of Geographic Names; representative, State Council of Parks; inspector for the adjutant general; member, medical inspection board, Albany County. Much of his interest has centered about Indian life and history. His knowledge of Indian affairs brought invitations to serve as consultant on these matters from several governors and Presidents Roosevelt, Taft, Wilson, and Coolidge. He has presided as chairman of many notable conferences on Indian affairs, including the Philadelphia Conference (1917) and the Committee of One Hundred. Acting as one of the organizers of the Society of American Indians, he was its first executive secretary (1911-

14) and later became president. For this organization he founded and edited the American Indian Magazine. A member of many honorary and scientific societies, he has founded several organizations with related interests, including the New York State Archeological Ass'n; (President, 1935). Organization affiliations number the New York State Historical Association (Trustee); Society for American Archeology (President); Eastern States Archeological Federation (Research Director); National Research Council, Archeological Division; American Ass'n. for the Advancement of Science (Fellow); American Ethnological Society; American Ass'n. of Museums (Vice President); Six Nations Ass'n.; Indian Council Fire; Society of University Indians of America; as well as about twenty local scientific and historical societies. He is also a member of the National Council of the Boy Scouts of America, and chairman of the Indian Lore Committee of the National Court of Honor. As an author he has written about 238 books, articles and pamphlets, including ten scientific books dealing with American Indian anthropology; several books for children; and "A Manuel for History Museums," sponsored by the Carnegie Foundation. Many of his writings have been translated in foreign languages, including French and Russian. He enjoys an international reputation throughout the museum world, and is often consulted by educational authorities and museum men from all parts of the world. Establishing a museum extension service in 1929, he developed a plan for illustrating the school curriculum by means of objects. An investigation by the Bureau of Municipal Research showed that pupils using the Parker method passed examinations by a higher rating of ten per cent. Instances of use in the Rochester area totalled more than five million (1934). It is because of this success that foreign ministers of education are going to Rochester for a first hand examination of the plan. Mr. Parker asserts that his educational methods are patterned after the Indian system of natural teaching. His Masonic writings are well known, and led to his election as one of the forty immortals of the Philalethes, a group of distinguished writers of which the late Rudyard Kipling was one. He has been honored by all the concordant orders and holds both the 33rd degree and knighthood in the Royal Order of Scotland.

He spends as much of his time as possible on the adjacent New York reservations, and is a member of several of the tribal esoteric societies. It was his knowledge of their needs that led him to establish as a relief measure the Indian Arts Project by which the Indians will be enabled to reestablish their ancient crafts. He has been president of the New York State Indian Welfare Society, and has served with many boards and committees in behalf of the New York Indians. He is the recognized founder of American Indian Day (1914) and led the first observances in New York, personally taking the proclamation to the governor for signature. Biographies of Arthur Parker are found in many books, including the National Encyclopedia of American Biography; Who's Who in America; Leaders in Education; Who's Who in Education; Who's Who in New York; Who's Who in the East; Who's Who in Masonry; Register of American Families. Mr. Parker, who holds a Master of Science degree from Rochester University, founded the museum of which he is director, creating and developing its various divisions, and procuring, for it, world-wide recognition. The fourth Indian Achievement Medal of the Indian Council Fire was awarded to him in 1936.

JAMES PAYTIAMO (FLAMING ARROW)

Pueblo—full blood. Born—Acoma, New Mexico



FROM the ancient adobe village, poetically termed the "city of the sky" comes James Paytiamo, a graduate of Haskell Institute. Though he was away from home during his years of schooling, he did not forget the stories of his childhood, or the colorful ceremonies that he witnessed and sometimes participated in. These later were to be incorporated in a book—"Flaming Arrow's People"—which he not only wrote, but illustrated as well. Press comments and reviews of the book

were most favorable. He also recorded many of the Pueblo folk tales for Columbia University, and these were published in the *American Folk Lore Journal*. He is a well known entertainer, particularly in the eastern states where he traveled, with his own Pueblo company, under the sponsorship of the Swarthmore Chautauqua System. For three summers he was featured in the Indian Hill Ceremonials at the Wisconsin Dells. He presents, in authentic portrayal, those songs and dances of his tribe that are not prohibited from use by religious decree. He holds membership in the Woodcraft League of America, attracted to it because of its interest in Indian lore and its program based on Indian ritual. At one time he instructed at the School of Indian Wisdom, conducted by Ernest Thompson Seton, the founder of this organization, at Santa Fe. Of all the tribes, the Pueblos adhere the most to ancient usages, and it is not to be wondered at that "Flaming Arrow" finds his greatest pleasure in interpreting the centuries old lore of his people to the white man who has so little understood them.

GEORGE C. PEAKE (LITTLE MOOSE)

Chippewa—three-eighths. Born—Aitkin County, Minnesota

GEORGE C. PEAKE is said to be the only reservation Indian earning his living as a dramatic reader. He ranks high in this profession where he is known as Chief Little Moose. Schooling began at the Educational Home, a charitable institution for the education of Indians (Philadelphia). Later he graduated from Riggs Institute (Nebraska); Carlisle; and Haskell. He then engaged in the rugged occupations available to the young men of northern Minnesota, and can speak with experience



of the harvest fields of the Dakotas, the lumber camps, saw mills, and river driving of the north woods. Then he drifted to Minneapolis, and enrolled in a night law school—continuing this course for three successive winters. In 1915 he became an employee of a physical culture institute and gradually advanced to the position of masseur. With the call to arms in 1917 he enlisted in the 78th Field Artillery, Sixth Division, and saw active duty in France for seven months. At the conclusion of the war he resumed his work as masseur, and as a diversion to the patients often used to recite odd bits of verse. It was suggested to him that he had a natural talent in this direction. Using the bonus money that Minnesota tendered her soldiers, he entered the McPhail School of Dramatic Art, graduating in 1921. Then began a most successful career as a dramatic reader of Indian verse and stories. For several years he was a feature attraction at the Stand Rock Indian Ceremonials, Wisconsin Dells. He is a member of the Indian Council Fire (vice president,—1929-31); American Legion; and is president of the Indian Confederation of America.

SCOTT H. PETERS

Chippewa—full blood. Born—Mt. Pleasant, Michigan



IN A little log house in northern Michigan, Mr. Peters spent his early childhood days. Sickness and land sharks, between them, caused the loss of the property, and, though only eleven, Mr. Peters was forced to work at whatever he could find to do, to help the family exist. One of his tasks was to saw and cut cord wood, averaging six cords a day. His father obtained what employment he could—working on farms in summer, in the lumber camps in winter, and driving logs down the river in the

spring. On Sundays he preached the gospel to the Indians. In this fashion they managed to get along, until the boy reached the age of fourteen and he was sent away to Carlisle. A conscientious student, he was soon made a corporal, then a captain and disciplinarian. Within six months of graduation, illness forced him to leave school. When able to be up and about again, he worked his way into the tailoring and cleaning business, later acquiring a shop of his own. For twenty years he conducted a successful concern in Waukegan and other north shore towns outside of Chicago. Union troubles eventually brought this to an end, and then Mr. Peters was associated with the Century of Progress as guide and lecturer in the Fort Dearborn Exhibit, and as Chairman of the Indian Participating Committee (1933). In 1935 he was appointed Assistant Guidance and Placement Officer for the Indian Office—his work an integral part of the Indian reorganization program, and which he carries on effectively. He is a councilman-at-large for the Indian Council Fire, of which organization he was president for nine successive years.

ARCHIE PHINNEY

Nez Perce—five-eighths. Born—Culdesac, Idaho

MR. PHINNEY'S life on the reservation from the very beginning combined and expressed both Indian and white cultural influences. On one side public school and white community life offered full approach to American civilization; on the other side an Indian home life and cultural tradition contributed the best elements of racial character. At the age of fourteen, in competition with white students, he won a gold medal—the first prize in the Idaho state public school spelling tournament;



an early indication of the notable scholastic career ahead. After finishing High School, Mr. Phinney desired to continue his education, but was unable to finance his way through the state university. He then entered the University of Kansas under the arrangement of attending classes, but living at Haskell Institute. He majored in sociology, and received his A.B. degree as the first Indian to graduate from Kansas University. School activities included membership in Alpha Kappa Delta and the "K" club, having been awarded the athletic letter in three years of varsity competition. Still interested in education, he obtained a position at the Indian Office and attended evening classes in the graduate school of George Washington University. After two years of study in ethnology and philosophy, he transferred to New York City, taking a part time position at New York University and continuing his studies. At the same time he secured a research position at Columbia University. In four years spent at Columbia, he further specialized in ethnology and historical processes in race and culture contacts, particularly interesting himself in Indian reservation life. Since 1932 he has been associated with

the Academy of Sciences, Leningrad, U.S.S.R.; his duties including research work and lecturing in the different institutions of the Academy—among them, The Institute of Anthropology and Ethnography; Institute of Language and Thought; Institute of History and Philosophy. In special recognition of his work he was awarded an honorary degree by this house of learning. Mr. Phinney is the author of two books on anthropological subjects, as well as several semi-technical papers and articles. He is especially interested in boys work, in which he has had considerable experience, serving seven seasons as counselor and head counselor of various boys' camps in New York State; as Assistant Scout Director of the Washington Boy Scout Camp; and as organizer and leader of boys' clubs in New York City. The following quotation gives an interesting insight into his personality: "While the Indian people are drifting toward the complete loss of racial and cultural identity, and blindly clutching vapid fetiches of traditional Indian glories, my biggest achievement, I think, has been to preserve an Indian personality and integrity, having both meaning and elan in modern life. To have Indian blood in one's veins is of little moment when one does not know and feel the traditional Indian life, its language, ideology, folklore, etc."

EDWARD A. ROGERS

Chippewa—one-half. Born—Libby, Minnesota

THE same qualities that brought Mr. Rogers into the position of a leader in later years, were recognized in his early school days. A good student and a good athlete, he was captain of the football team at Carlisle, and also at the University of Minnesota, where he received his Bachelor of Laws degree. For two years he was a football coach—at Carlisle and then for St. Thomas College, St. Paul. In 1902 he entered upon his career as an attorney, beginning the practice of law at Walker,



Minnesota. After only two years of practice he became Judge of Probate, Mahnomen County. He is now serving his sixth term as County Attorney (Cass County)—indicative of the confidence held in him by the people of his community. Mr. Rogers, whose biography appears in "Men of Minnesota," has held other prominent positions. These include the Chairmanship of the Republican County Committee (1930-34); Chairman, County Safety Committee; President, Ten Thousand Lakes Casting Association; Secretary, 15th Judicial District Bar Association; and President, Chippewa Indian Cooperative Association. Though he is president of an organization whose interests pertain to fishing, his favorite relaxation is golf. He is a member of Phi Delta Phi; the Elks, Masons, and Odd Fellows.

ANN ROSS (AA-NA-WAKE)

Cherokee—five-sixteenths. Born—Sallisaw, Oklahoma



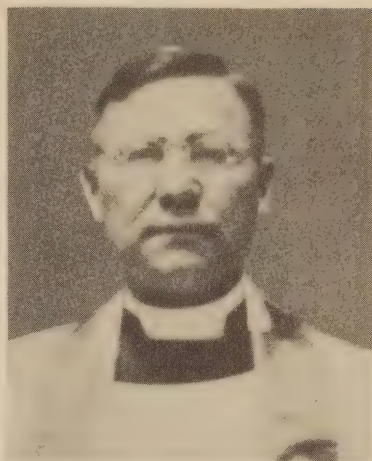
ANN ROSS, who has had considerable success in motion pictures, gained entre to Hollywood by way of a contest. An ardent "movie fan," she entered her photograph in a national contest "just for fun." It was chosen among four others and given honorable mention for perfect photographic qualities. This experience stimulated her ambitions and she went to the "Movie Capital" where she was engaged for a part in a collegiate picture. She then played the part of an Indian girl in the

First California Pageant at Ontario. Two engagements with Monogram Pictures followed, and within eight months she received a contract with the First Consolidated Pictures to star in films using college themes as background. She had not been in pictures long before she discovered that the majority of "Indians" in the movies were impostors. It was due mainly to her encouragement and insistence that "Jim" Thorpe began his fight to gain the cooperation of the studios in using accredited Indians. Known as the "Sweetheart of the Legionnaire," she was given a citation by the American Legion for loyal and devoted work in behalf of the American Veterans. During the International Pacific Exposition held at San Diego, she reigned as Queen on "Oklahoma Day." Though many miles from her native state, she still retains an interest in the problems of her tribe, and is President of the Cherokee Woman's Club of Los Angeles. She is also a councilman-at-large for the Indian Council Fire. The Motion Picture Blue Book lists her name, and an "Ann Ross Club" was formed by her "fan" followers. She is directly descended from John Ross, famous Cherokee chief.

LEVI M. ROUILLARD

Sioux—three-quarter. Born—Santee, Nebraska

ENCOURAGED and assisted by his mother, who enrolled him as a member of the Episcopal Church, Levi Rouillard turned his thoughts in the direction of the ministry while a student at the Santee Normal Training School. He began his course of church studies while serving as Lay Missionary on the field under the supervision of the late Bishop Hugh L. Burleson. After completing the required course, he was ordained to the Diaconate in 1920. In 1922 he advanced to the Sacred



Order of the Priesthood, and from then until 1932 he served as Chaplain to the Episcopalian groups in the Indian schools at Rapid City, Pierre, and Flandreau, South Dakota, under the auspices of the Department of Religious Education of the Church. Then he was appointed Missionary in charge of seven Indian mission stations on the Cheyenne River Reservation, South Dakota. He is a member of the Commercial Club of Dupree (South Dakota) and the Indian Council Fire. Reading and travel appeal to him as the most enjoyable diversions. He adheres to the old Indian philosophy that arbitrary legislation, which deprives of initiative faculty, does not produce a worth-while citizen; he believes that a program based upon such a principle will never bring about an adjustment of Indian conditions. The Indian chiefs of great fame were those who did not rule their people, but had the endowment of leadership and the ability to guide intelligently. A grandfather of Mr. Rouillard was among the group of loyal Sioux saved from execution by President Lincoln after the Sioux outbreak in 1862.

MARGARET SANGSTER

Navajo—full blood. Born—Navajo Reservation

MARGARET SANGSTER is the first full-blood Indian public health nurse. Educated in an Indian boarding school, she graduated in nursing from the Methodist Hospital in Los Angeles. For three years after graduation she was on duty as nurse at the Carson School Hospital, Stewart, Nevada. The close contact with Indian health problems convinced her that training in health education and the prevention of disease was equally as important as hospital nursing to the Indian people. No matter how fine the medical care in the hospital, it was of little effect unless the root of the evil was treated also. The knowledge of health care and prevention of disease had to be carried into the isolated communities where there was a lack of sanitary conveniences. Miss Sangster then went to New York for a year of study in public health nursing at the famous New York training center, "Henry Street"—the first Indian to graduate from "the most completely equipped training school in the world." On completion of her course she returned to the vast desert country of the Navajos, assigned to one of the community centers being developed under the rehabilitation program of the Indian Office. Having already lived the nomadic life of her people, the primitive conditions of the reservation are no new experience to her and offer no particular problem. The greater trial is the adjustment from "Henry Street" with its modern equipment to the remote regions where there is a need of everything. But to return with a knowledge of the most practical methods of health training was what she desired, and—"I am glad to come back," says Miss Sangster. This project in human conservation must rely upon courage,—few young people could accept such a task in the same happy spirit.

CHAPMAN SCHANANDOAH

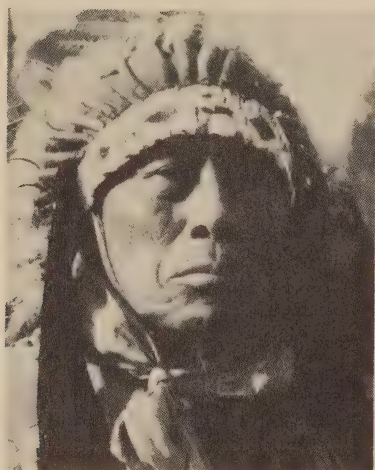
Oneida—full blood. Born—Nedro, New York

A GRANDFATHER of Chapman Schanandoah brought to John Jacob Astor the entire fur trade of the Oneidas—the beginning of the huge Astor fortune. A man of influence, he assisted the famous divine, Rev. Samuel Kirkland, in founding the present Hamilton College—originally a school for Indian youth. He also served meritoriously in the Revolutionary War. Chapman Schanandoah also has a record of service. It is said that he is the first Indian mechanic to enter the United States Navy and the first to go around the world. This international trip covered a period of three years, and included all important seaports. Enlisting in 1897, he served during the Spanish-American War. He was rapidly promoted to the rank of Chief Machinist, which included the duties of marine engineer, and was as high as an enlisted man could go. When the U.S.S. "Maine" was blown up in the harbor at Havana, the thought came to him that every battleship carrying tons of powder was in danger unless a "safe" explosive could be invented. He then proceeded to invent "Schanadite";—with power twice as great as dynamite, it can be shipped through the mails in perfect safety. Made of two component parts, each is harmless when separated and cannot be lighted; but when mixed together, the result is an enormous explosive power. He hopes to see "Schanadite" used in aeroplanes—in the event of disaster they would not catch fire as easily as those operated with gasoline. He has two other patented articles—a megaphone and a compressor. A member of the Six Nations Association, Mr. Schanandoah was recently elected president for the term of 1935-36.



WILLIAM SHELTON (WHA-CAH-DUB)

*Snohomish—full blood. Born—Sandy Point, Whidby Island,
Washington*



WILLIAM SHELTON is an outstanding example of an Indian who has risen from obscurity to a place of leadership, commanding the sincere respect and esteem of the people generally. He was brought up by his parents in the old Indian way, according to the teachings and traditions in which they believed. They strongly opposed any outside influence, nor would they allow their son to attend school. He had only two short terms of schooling at the Tulalip Mission

School when he was about nineteen years of age—and then he had to run away from home to obtain even this education. His only opportunities were those afforded him on his own reservation where he worked as an ordinary laborer. But these opportunities he made the most of. He built the Tulalip Sawmill and installed the wood-working machinery—though he had no previous knowledge of this kind of work. He even designed and built his own pile driver, tripping the hammer with the school horses. He built one of the wharves, and the cement foundation piers to the sawmill, as well as many cement walks, though he had never seen cement mixed or concrete made. He learned the trades of carpenter and millwright (though barely able to read or write) and operated the sawmill, cutting lumber for building purposes. In addition, he was appointed interpreter for the Indians in negotiating the sale of the timber to outside interests, enabling them to get money to erect houses and improve their lands. For the duration of the World War he was the leader in all war work among the Indians of his county. As

Chairman of the Red Cross drives; Chairman of the United War Work drive; and a Four Minute Man,—Tulalip, under his guidance, oversubscribed its quota in the Victory Loan twenty-six times—raising \$78,650. This exceeded the entire quota of the Marysville district of which Tulalip was a part. In recognition of his work in this drive, Mr. Shelton was awarded a German helmet by the Bureau of Indian Affairs. When a boy he learned the art of making totem poles and the significance of the symbols. In 1922, he erected, in the city of Everett (Washington), a totem pole standing eighty feet high, and with twenty-five different designs. Four years were spent on the carvings. The author of "Totem Pole Legends," he has scribed and catalogued the significance of the figures on numerous totem poles. The carving of totem poles, incidentally, is his hobby. From 1893 to 1933 he has been employed by the Department of the Interior in various capacities, and always with distinction and success. A member of the Tribal Committee, he was for a long period their head leader and spokesman. As a lecturer on Indian subjects he is gaining noteworthy recognition in the northwest. He is a member of the Snohomish County Pioneers Association, and his life sketch appears in "The History of Snohomish County" and "Snohomish County in the War."

PASCHAL SHERMAN

Wenatchee—full blood. Born—Wenatchee, Washington



PASCHAL SHERMAN is the younger brother of Paul Wapato. When their father was murdered over a land feud, the home was broken and the family scattered. He was placed in a Parochial school and from then on received all his education in Catholic institutions. In 1916 he graduated from St. Martin's College (Lacy, Washington) the winner of a graduate scholarship awarded by the Knights of Columbus in an international competition open only to college seniors or gradu-

ates. His A.B. degree is from St. Martin's. He then attended the Catholic University of America (Washington, D. C.) receiving his A.M. in 1917. Three years later he earned his Doctor of Philosophy degree from the same university, as well as two other degrees from the Washington College of Law—Bachelor of Laws, and Master of Parliamentary Law. By profession he is a lawyer and is an attorney field secretary for the Veterans' Administration, with headquarters in Washington.

JOSEPH BAYHYLLE SHUNATONA

Pawnee-Otoe—full blood. Born—Pawnee, Oklahoma

KNOWN throughout the country as one of the most versatile of Indian entertainers, Shunatona began his theatrical career in 1920. He graduated from Chilocco Indian School and for awhile served as clerk for Pawnee Finances at his agency in Oklahoma. He then organized the "Four American Indians"—an Indian male quartette that was successful in vaudeville and toured the country extensively; later becoming a Master of Ceremonies for the Publix Theatres Corporations. In



In 1928 he organized the famous United States Indian Band and was its director until January, 1932. The band played at the Hoover-Curtis Inaugural Ball (1929) and toured the country as a headline attraction for two years—playing the major vaudeville and de luxe moving picture theatre circuits. At the invitation of the French Government, the band opened the American exhibit at the French Colonial Exposition (1931). In 1932 Shunatona turned to radio work as a part of the "Cowboy Tom Roundup." He created and played the rôle of "Skookum" for this program which was broadcast three times weekly over the WMCA network for several years. Shunatona was the organizing president of the Indian Confederation of America.

MINNIE DEER SPOCOGEE

Creek—full blood. Born—Wewoka, Oklahoma



MINNIE DEER SPOCOGEE was raised by her old grandmother who knew nothing of schooling or life among the whites. She realized, however, that a new day had come for the Indian, and encouraged her little charge to go to school so that she might be the better able to take her place in the strange civilization. The government institutions provided elementary schooling, and she then attended Bacone College, near Muskogee, graduating and going on to Elmira College

(B.S.). For three years she taught in the elementary department at Bacone and was secretary for several missionary groups. She then went to Florida for special social service work among the Seminoles. This was a difficult task, for the Seminoles do not take kindly to strangers and the social service program had to be carried on under discouraging conditions. But she met her problems with sympathy and understanding, winning the admiration and cooperation of the white groups interested in the Seminoles, and happy in her efforts for this embittered and disheartened people. Traditionally the Seminoles and Creeks are said to have been one people in some remote past. Her understanding of the Seminoles may have been an inheritance from the ages. Marriage, and the coming of a baby, meant the discontinuance of work of this nature for awhile, though there was still the desire for a life of service. When conditions again permitted, she accepted a position as teacher in the Indian Service, and with her husband is now stationed at a government school at Fort Wingate, New Mexico.

MOLLIE SPOTTED ELK

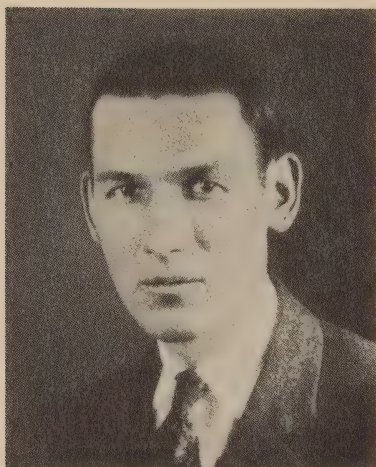
Penobscot—full blood. Born—Old Town, Maine

AFTER graduation from High School, Mollie Spotted Elk attended the University of Pennsylvania, working her way for two years. Financial conditions did not permit her to continue and she turned to dancing as a profession. Specializing in Indian dancing, she studied from the various tribes and adapted the difficult steps and intricate rhythms to creations of her own. She appeared in many Shubert productions, and was with the Provincetown Players as actress and dancer. Selected from many Indian applicants, she played the lead in "The Silent Enemy"—the all Indian motion picture, and helped with the necessary research work. The only American dancer, she was the Indian representative in the native group of ballets and artists at the International Colonial Exposition in France (1931). Her first recital of songs and dances at the Conservatory of Music, Fontainebleau, was the forerunner of a European tour. Establishing residency in Paris, she created ballets and continued with recitals and teaching, and was selected by the International Cercle des Arts des Paris as one of the two dancers chosen each year. Appearances before many notables included the then King of Spain, Alphonso. Speaking and reading the language fluently, she wrote articles for French magazines, studied one semester at the Sorbonne, and at various times assisted with ethnological work at the Trocadero. Intensely interested in people and life, her hobby is the study of anthropology, and the collection of Indian books and material. She firmly believes that the only typical and original things America has to offer to the world of Art, Music, and Literature are the contributions of the Indian.



WILLIAM G. STIGLER

Choctaw—three-eighths. Born—Stigler, Oklahoma



MR. STIGLER, a prominent Oklahoma attorney, received his education at the North-eastern State Teachers College (Oklahoma); the University of Oklahoma, and the University of Grenoble, in France. Two years after he completed his studies at the University of Oklahoma, America entered the ranks of World War Allies. Mr. Stigler enlisted in Company L, 357th Infantry, 90th Division. He served from September, 1917, to August, 1919, spending thirteen months of

this time overseas. He has been practicing law since 1920 and, among other professional offices, has been secretary of the Haskell County Bar Association since 1929. In 1924 he was elected State Senator from the 27th District of Oklahoma, continuing in this office until 1932 and acting as president pro tem of the Senate (1931). For two years he was Department Commander of the American Legion of Oklahoma. Mr. Stigler is a member of Sigma Alpha Epsilon; Okla Kappa; Modern Woodmen of America; and is a thirty-second degree Mason.

GLADYS and HAROLD TANTAQUIDGEON

Mohegan—full blood. Born—Norwich, Connecticut

BROTHER and sister, Gladys and Harold Tantaquidgeon are descendants in the ninth generation from Uncas, the chief of the Mohegan tribe, immortalized in Cooper's "The Last of the Mohicans." Another noted ancestor of the family—Samson Occum—was instrumental in securing the funds for the enlargement of the Indian school which was the forerunner of Dartmouth College. He was one of a delegation of religious workers that went to England in the 1700's, soliciting funds to carry on the missionary work among the eastern Indians. It was a Tantaquidgeon who first put his hand on the shoulder of Miantonomo, the Narraganset chief, and held him securely until Uncas came to make him a prisoner. Since then, the hand symbol has been used as a crest by all male Tantaquidgeons. The name, Tantaquidgeon, means "good swimmer." With this colorful background to inspire them, both have specialized in Mohegan history and tradition, and can be classed as authorities. As a part of the Connecticut tercentennial, they reproduced a Mohegan camp, so accurately constructed that it won the approval of the anthropologists, and the Mohegans themselves. Gladys has always been interested in anthropology and pursued these studies at the University of Pennsylvania. She has had much material published by the Bureau of American Ethnology, the Museum of the American Indian, and the Journal of American Folk Lore, including—Mohegan-Pequot Medicine Practices and Folk Beliefs; Notes on the Gay Head Indians; Newly Discovered Basketry of the Massachusetts Wampanoag Indians; Notes on the Uses of Plants by the Lake St. John Band, Montagnais



Courtesy Lewis S Mills, Winsted, Conn.



Courtesy Lewis S. Mills, Winsted, Conn.

Indians; Mohegan-Pequot Basketry Designs. She is now employed as School Social Worker for the Indian service, located on the Yankton reservation. Harold is especially apt in the production of the art objects peculiar to the New England area, and has done some interesting work in this field. Appropriately, when the film, "The Last of the Mohicans" was released, he was selected by the producers, to travel with the film, and explain to audiences the life of the Mohegans, and the part they

played in the history of this nation.

TE ATA (MARY THOMPSON)

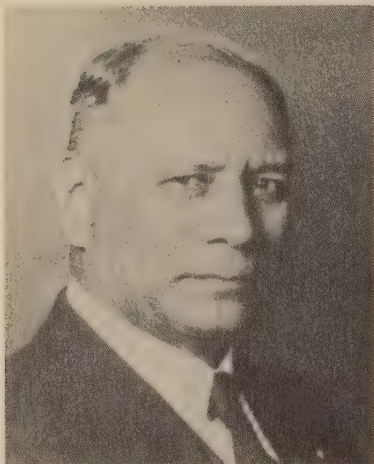
*Chickasaw-Choctaw—five-eighths. Born—near, Tishomingo,
Oklahoma*

TE ATA, whose name means "Bearer of the Morning" or "The Dawn," received her early education in the Indian Schools. First, at a little day school, and later at Bloomfield Academy, a tribal boarding school located near Red River, the most southern boundary of Oklahoma. High School was completed at Tishomingo, and she then attended the Oklahoma College for Women, of which she is a graduate (A.B.). Her first year in the east was spent at the Theatre School of the Carnegie Institute of Technology at Pittsburgh, and the following year found her appearing on the Broadway stage. An interpreter of rare ability, as a dramatic artist she has great power. More than an entertainer, she reveals the spiritual qualities of her people—the result of studious application to her art and a devotion to the Indian race. Her legitimate stage appearances were marked successes as have been her presentations of the ancient folk-lore of her people throughout this country and Europe. An appearance at the Stratford-on-Avon Theatre (Shakespeare Memorial Theatre) was received with enthusiastic appreciation. She has had the distinction of appearing at the White House for the President and Mrs. Roosevelt; for royalty abroad; and for many other people of note. Lake Te Ata, near Bear Mountain, New York, in the Palisades Interstate Park, was named in her honor by Mrs. Franklin D. Roosevelt. She is a member of Em Hi, the Green Maskers Club, of the Oklahoma College for Women; the Studio Club of New York City; American Ethnological Society. Hobbies are dancing, hiking, and traveling.



HOUSTON B. TEEHEE

Cherokee—full blood. Born—Indian Territory



Courtesy Oklahoma Publishing Company

THE name TeeHee, though surely a most pleasant one, is only a nickname. The Indian name for this family is "Di-hi-hi"—or "Killer"—entirely the reverse of its present-day implication. Mr. TeeHee was a mercantile salesman and then a bank cashier before he engaged in the practice of law, his profession today. From 1904 to 1910 he served as mayor of Tahlequah, the bustling little city of his residence. In 1911 he was a member of the Oklahoma House of Representatives, but resigned to fill an unexpired term as county attorney. Later he was re-elected to the House of Representatives (1912). For a one year period, he was U. S. Probate Attorney for the Cherokee Indians of his native state. As Registrar of the United States Treasury, Mr. TeeHee signed his name to our paper money for a term of four years (1915-19). He then became assistant attorney general for Oklahoma (1926-27) and later a member of the Supreme Court Commission of Oklahoma—the First Supreme Court Judicial District (1927-31). Vitally interested in the problems of his tribe, he has represented them in many legal transactions, and is their attorney in their final settlement for claims against the United States Government. Mr. TeeHee exemplifies both meanings of his name—he is a genial, happy personality, but "death" on those who strive to take an unfair advantage or who seek to exploit his own people for selfish interests. He is a willing participant in all constructive Indian movements. His biography appears in "Who's Who in America."

JAMES F. THORPE

Sac and Fox—five-eighths. Born—Shawnee, Oklahoma

"JIM" THORPE is a graduate of Carlisle, where he acquired everlasting fame in the world of sports. He is undoubtedly the best known Indian athlete, and ranked as the all-around athlete of the world (1912). Excelling at any sport he attempted, he twice won the all-around championship of America. Classed by sporting authorities as "the greatest football player that ever lived" and "one of the greatest Major League baseball players," he won a place with the New York Giants. At the



Olympic Games held in Sweden (1912) he won all the events in the Pentathlon and Decathlon, and, among other prizes, received a bust of King Gustav V. of Sweden and a replica of a Viking galley, the gift of the Czar of Russia. In any discussion of football history, his name always appears; he is the only man to be honored in two sports—football and field athletics—and stories of his athletic prowess still appear in the newspapers. Of later years he has been doing some work in Motion Pictures—playing minor rôles and "bit" parts. He has waged ceaseless and untiring war against "synthetic" Indians—impostors claiming to be Indian—and enlisted the cooperation of the major studios so that they will not cast Indians unless endorsed as such by Jim Thorpe. His biography appears in the "Blue Book of Sports" and his life story was published by the Los Angeles Examiner. Screen rights to this story have been purchased by the Metro-Goldwyn-Mayer Studio and Jim Thorpe may yet play "himself" in the cinema version of his life. Outdoor activities have not lost their appeal to him and he likes to hunt 'coon and quail.

DAISY MAUDE UNDERWOOD (PAKANLI)

Choctaw-Chickasaw—one-quarter. Born—Ardmore, Oklahoma



DAISY MAUDE UNDERWOOD has many things to her credit musically. An honor graduate of the New England Conservatory of Music (Boston) she studied piano and pipe organ as well as voice. Galli-Curci, Tetrizzini, and Mary Garden were all enthusiastic in their praise of her lyric soprano. While a resident of Tulsa, she was choir director of the First Christian Church, and organized the first civic opera company in Oklahoma.

The company received national recognition through the coaching of Carlo Edwards of the Metropolitan. Mrs. Underwood sang the rôle of "La Boheme," in the opening presentation of the Tulsa Civic Opera Company. A featured soloist at the World and International Convention of Disciples of Christ, and at the Indian Day ceremonies at the Chicago Century of Progress (1934) she is also well known on the radio networks, where the newspapers titled her the "Chickasaw Nightingale." She is a producer of plays, and a composer of songs and concerted vocal numbers, as well as a director of many outstanding male choruses. Though the Chickasaws have long given up their work in primitive arts, Mrs. Underwood has a love and appreciation for these things, and has one of the largest and finest collections of Indian craft in the country. Her energies mainly directed in musical channels, she has little time for club activities, but is a member of Pi Kappa Lambda—honorary music fraternity. Convinced that the future of opera lies in the civic opera companies, Mrs. Underwood has ambitions to organize for Kansas City, where she now resides, a company similar to the one that she created for Tulsa.

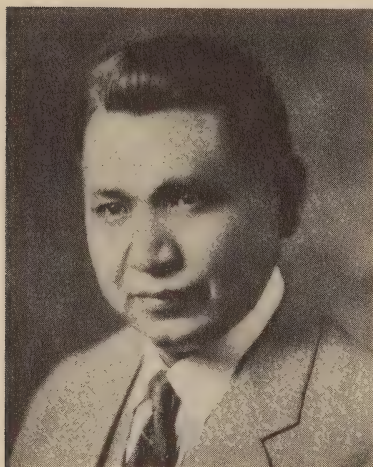
GEORGE W. WALKER

Creek-Cherokee—four-eighths. Born—near Stidham, Oklahoma

GEORGE WALKER graduated from the High School department of Bacone College, and returned in later years as the principal of this same school where he received his early education. It was at Bacone that he received the inspiration to qualify as an instructor in the Indian field and his work in this respect has won for him distinction. He attended Bucknell University (1923-26) and the University of Oklahoma, graduating with the degree of Bachelor of Arts, when he took over his duties as principal at Bacone (1930). For a two year period he had previously instructed in history. Additional studies were taken in the summer schools of the Southeastern State Teachers College (Durant, Oklahoma) and Northeastern State Teachers College (Tahlequah). Interested in the work of the church, he is a Deacon in the Baptist Church, and was Chairman of the Board of Deacons of the Bacone College Church. It was a source of great satisfaction to Mr. Walker that his own school called him into service in an executive position, and his enforced resignation was of great regret to him. The illness of a member of the family, requiring removal to a more southern climate, brought his service at Bacone to an end, and he accepted a position in the government school at Shiprock, New Mexico.

PAUL G. WAPATO

Wenatchee—full blood. Born—Chelan, Washington



AS A child, Paul Wapato came to know the tragedy of a broken home. His father slain in a land feud, the family was left destitute. He was placed with relatives in Chelan, where he received his elementary schooling. He worked his way through High School, dish-washing and waiting on tables in a boarding house. The High School course was completed in three years and an enviable record was begun as an all-around athlete. Then he enrolled in the College of Liberal Arts and School of Law,

Willamette University, and was janitor for some of the buildings, which paid all expenses and part of the tuition. He continued to win laurels as a stellar athlete, and also represented his university as their champion orator in competition against the speakers of nine colleges. In later years his histrionic abilities earned for him the title of "The Bryan of the Red Race." His first position was on the editorial staff of the Portland News, advancing to assistant sports editor. He afterwards joined the editorial staff of the Wenatchee Daily World (Washington) and then became "human interest" and feature story writer for the Spokane Daily Chronicle. He resigned this position when elected President of the Northwest Indian Congress, an all Indian organization composed of thirty-one tribes. Devoting four years to the interests of this society, he advocated organized endeavor and formed many self-betterment groups. In 1930, without seminary or theological training, he entered the evangelistic field. By rigid application he has placed himself among the leading Bible expositors—working among white churches exclusively.

WATAWASO (LUCY NICOLAR)

Penobscot—full blood. Born—Indian Island, Maine

KNOWN from coast to coast as a concert artist, Watawaso cannot remember when she didn't sing. When a little girl, she would sing to any one who would listen to her, and when she found out that they seemed to like her songs, she charged them a penny! Pennies being paid with no apparent reluctance, she then raised her price to a nickel—and got it! Years ago a Penobscot woman was kind to a white prisoner of war; a descendant, Mr. Montague Chamberlain of Harvard, wishing to memorialize this Indian benefactress, sought among the tribe a little girl to educate. Watawaso (Bright Star) was among the group selected as possible candidates. Perhaps it was her playing of the Harvard song—"Up the Street"—perhaps some spark that glowed within her eyes—but she was the chosen one, and spent many years in the Chamberlain home where she received the best in the way of educational and musical advantages. Her constant contacts with the white race, and her long travels away from her home, have only strengthened the ties that bind her to the Penobscots, and she returns at every opportunity. She has organized among the women of the tribe the Indian Island Woman's Club, a part of the Maine Federation of Women's Clubs. To the older boys, she gives assistance with their baseball team, urging the women to raise needed funds by holding suppers and charging admission; and the little boys are not forgotten, for she has formed them into a club with the basement of her house as a meeting place. She has made many recordings of Indian songs—tribal and harmonized—and recently produced a three-day pageant, written and directed by herself, and with an entire Indian cast, pictorializing the history of the Penobscots. Seeking to develop a market for the sweet-grass baskets that are a tribal craft, she has founded an Indian Trading Post on the island and the sales of these wares are an added revenue to the Indian families.

ROBERT WHIRLING THUNDER (ROBINSON JOHNSON)

Winnebago—full blood. Born—Tomah, Wisconsin



THOUGH of the young generation, Whirling Thunder was raised in the traditions of the Indian and had close contact with the teachers of his tribe. This background has been the foundation of his success as an interpreter of the finer ideals of his people. A graduate of Tomah Indian School, he worked each summer in the harvest fields to gain his High School education. Always he desired to secure a better understanding for his people, and his opportunity came in Boy Scout

work. A start with the Eau Claire Scouts led to continually improved positions—in private camps; with the Chicago Scouts; Culver Military Academy (Woodcraft School); and North Shore Area Scouts (Illinois). He was on the faculty of the University of Scouting (Chicago) and a member of the Order of the Arrow, the Scout fraternity. Though his work has been more particularly with young people, he is well known on the lecture platform—the Redpath Lyceum and School Assembly Association both sponsored him. On the staff of the Chicago Parks, since 1935 he has organized and directed their Indian lore clubs. In the summer of 1936 he was sent to Denmark by the Danish American Athletic Club (Chicago) as director of the Indian presentation included in their athletic exhibitions throughout the country. While there he studied recreational activities and was received by King Christian, X. He is Vice President of the Indian Council Fire; Honorary Life Member of the Play Right Club; and a member of several archery clubs. Sports—archery and swimming in particular—are his enjoyments.

WILLIAM PENN WILKERSON

Cherokee—full blood. Born—Bartlesville, Oklahoma

"BILL" WILKERSON, formerly program director of Station KCRC, Enid, Oklahoma, is a speaker and singer of ability. A serious student of our government and its constitution, he is also a warm-blooded patriot, and has been speaking throughout the country for the past three years on "Americanism versus Communism—The Second Invasion." In this work he has made a tremendous impression. He is also a student of, and lecturer on, Indian history, especially per-



taining to his tribal group. He has sung over thirty-seven radio stations in the United States, and was a member of the "All-Americans," the only full-blood Indian quartette in vaudeville. Director of the Indian Day program at the Chicago Century of Progress in 1933, he continued as such in 1934 at the request of the exposition officials. In 1935 he arranged and directed the annual Illinois Indian Day celebration, which attracted an estimated twenty thousand people. During the election of 1932 he was a campaign speaker for the National Republican Committee, traveling into the Indian districts of the Middle Western states. So well did he carry out his task that he was appointed Chairman of the Indian Division for the National Republican Committee in 1936—the first time such a division was organized by any political group. Mr. Wilkerson is serving his second two-year term as President of the Indian Council Fire. Determined that Indian Day shall grow beyond the local affairs held in the few states that observe it, he is undertaking the hard promotional work of establishing a National Indian Day. Archery is his favorite recreation, and he is a member of the Ridge Park Archery Club.

HORACE EUGENE WILKES

Choctaw-Chickasaw—five-sixteenths. Born—Savannah, Oklahoma



HORACE E. WILKES attended the Jones Indian Academy and Murray School for Indians, and spent some time at the Oklahoma Southeastern State Normal. Athletics interested him in school, and continue to be an interest today, and he won several awards in track events in inter-scholastic competition. He enlisted for World War service and was in a detachment of the Medical Department, stationed at Camp Cody and Fort Bayard, New Mexico; honorably discharged as a ser-

geant. Coming to Chicago, he organized for one of the large local department stores, a club for boys and girls known as the "Wampum Club." As advertising, display, and promotional manager, in the short period of two years he enrolled a membership of 76,000 children in the Chicago area. A feature of the club was the monthly magazine, containing stories, Indian symbols, sign language and legends, for which he drew the illustrations and wrote the material. He then created a newspaper cartoon strip—"The Adventures of Ted and Jed" which has been accepted for syndication. Free from the "blood and thunder" usually associated with things of this nature, it is an engrossing story and educates in all manner of Indian lore. This is the sort of thing he likes to do, for drawing is a hobby with him, and he is careful that all his illustrations are correct in every detail, and that informational matter is accurate. Long hours are spent in research—a tedious task to some, but to him they are hours well spent, for the Indian life of the past has great fascination for him. A member of the Indian Council Fire, in 1936 he was elected as treasurer for a two-year term.

WO-PEEN (LOUIS GONZALES)

Pueblo—full blood. Born—San Ildefonso, New Mexico

WO-PEEN is a graduate of the Indian School at Santa Fe. His mother is one of the group of famous San Ildefonso potters and as he watched her skillful fingers creating the absorbing decorations on the molded clay, there was born in him an urge to create and translate beauty. Securing paper and water colors he started out to teach himself their use. How well he accomplished this is indicated in the fact that his painting—"Eagle Dance Ceremony"—was first chosen on the



Courtesy W. Allan Cushman

opening day of the Exposition of Tribal Arts in New York City (1932). In the spring of this same year his first big exposition was held under the auspices of the Boston Art Club, and he was commissioned to decorate the Post Lodge, a room in the Y. M. C. A. College at Springfield (Massachusetts). For four years, in co-operation with W. Allan Cushman, he toured the country, appearing before clubs with exhibitions of his paintings and in demonstrations of Indian songs and dances. Philip S. Sears, the well known sculptor, chose him as his model for a bronze statue—"The Dreamer." Wo-Peen can be called a pioneer muralist of the Pueblos, for he was one of the first tribal artists active in this field. An unfortunate accident ended his art career for awhile. While hunting he received an injury that caused the loss of his right hand—to an artist a blow that could mean only crushing defeat. But Wo-Peen refused to be disheartened. Though it was a slow, tormenting task, and one that called for infinite patience, he trained himself in the use of his left hand. Continual practice developed skill, and he is again painting remarkably well.

MURIEL H. WRIGHT

Choctaw—one-quarter. Born—Lehigh, Oklahoma



THE greater part of Miss Wright's early education was under private instruction. She graduated from the East Central State Normal, at Ada, Oklahoma, with a year of graduate study at Barnard College, Columbia University. For eight years she was engaged in educational work as principal of rural and high schools in Oklahoma—one of the prime movers in the organization and building of the union-graded and high school at Olney. Experience of much

of the pioneer life in Indian Territory gave her added background for her writings of local and state history. Today she is regarded as an authority on Indian history of Oklahoma, and was for two years employed by the Oklahoma Historical Society on a special project of research and writing on the history of the Chickasaws and Choctaws. Many of her historical articles have been published in "Chronicles of Oklahoma" the quarterly magazine of the State Historical Society, as well as in leading newspapers and publications of the state. Two other projects in which she was directly interested were the compilation of a dictionary of the Chickasaw language, and the collection of data concerning historic sites in Oklahoma. From the latter she made a map—all hand done in Indian ink and colors, on vellum—showing the civil sub-divisions of Indian Territory in 1850, with the trails, forts and important towns as they existed at that time. It is now on permanent exhibit in the library of the Oklahoma Historical Society. She is the author of "The Story of Oklahoma" used as a textbook in the state schools, and the co-author of "Oklahoma: A History of the State and Its People";

—a four volume reference history. Closely associated with the undertakings of her tribe, she was active in the work of the Choctaw Committee (Secretary) organized for welfare and educational pursuits, especially among the full blood members. She was unanimously elected secretary of the Choctaw Delegate Convention (1934) which perfected further tribal organization for the management of estate and business affairs, and is the only woman member of the Choctaw Advisory Council (Secretary). She is much in demand as a lecturer on Indian and Oklahoma history, and is Second Vice President of the Oklahoma City Branch of the National League of American Pen Women. Her biography appears in "Oklahoma: A History of the State and Its People"; "American Women"; "Oklahoma, Yesterday, Today and Tomorrow"; "Oklahoma Libraries, Oklahoma Authors Series"; and she is mentioned in "Who's Who in America" as co-author with Dr. Joseph B. Thoburn on Oklahoma reference history. Creative writing is her most satisfying achievement, and her hobby is the study of wild flowers.

ROBERT YELLOWTAIL

Crow—three-fifths. Born—Crow Agency, Montana

ROBERT YELLOWTAIL is a graduate of Sherman Institute, Riverside, California. Owner of a large ranch—a model of efficient farm management—for many years he has been engaged in stock raising. He has championed the rights of the Crow Indians before the various Committees of Congress, and from 1918-20 rendered conspicuous service to his people; he was instrumental in defeating the many bills introduced detrimental to Crow interests. In recognition of his abilities he was tendered the Superintendency of any reservation he wished with the exception of two. Because of his stock raising interests he did not accept this offer and later declined a position as Inspector of the Interior Department. It was not until 1934 that he was prevailed upon to accept the Superintendency of the Crow Reservation, the third largest in the United States. His exceptional success in this administrative position is due to his insight into the problems of both the Crows and the whites residing among them. All but six years of his life have been spent upon the reservation. He believes that only through education will the Crows come into their own, and one of his early official acts was to call an educational council at Crow Agency—the first of its kind to be held in the Indian country. His great ambition is for the Crow youth to gain an education commensurate with their needs in the best colleges of the country, and to return to their homes as native leaders and instructors. He assists and encourages boys and girls to attend high school and college, trying “to develop not one Moses, but several, to lead us out of the wilderness we have been floundering in.”

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